ECRI / Le Rapport européen ECRI 2013

Strasbourg, juin 2014 - La Commission contre le racisme et l'intolérance du Conseil de l'Europe (ECRI) a publié son rapport annuel, appelant à une action rapide contre les organisations extrémistes qui prônent le racisme, à fin d'éviter une intensification de la violence et des activités criminelles qui s'y rapportent. Dans son rapport, l'ECRI a exposé les grandes tendances en matière de racisme, de discrimination raciale, de xénophobie, d'antisémitisme et d'intolérance en Europe en 2013. L'objectif de cet exposé est de présenter le contexte dans lequel l'ECRI devra continuer à travailler et renforcer son action dans l'avenir [suite]. Au long de ce rapport il est souvent question des responsabilités qui s'imposent en priorité à **l'éducation scolaire aux valeurs démocratiques et éthico-religieuses**.
● http://www.coe.int/t/dghl/monitoring/ecri/activities/Annual_Reports/Rapport%20annuel%202013.pdf

CHURCHES IN EUROPE / An ecumenical handbook for teaching evangelism in Europe

Bossey,CH, June 2014 - Twelve participants drawn from diverse church traditions met in Bossey, Switzerland from 22 to 26 June to explore fresh approaches to Christian witness in contemporary Europe. A primary outcome of the consultation will be the drafting of a resource for theological education with the working title *An Ecumenical Handbook for Teaching Evangelism in Europe*.
● http://www.oikoumene.org/en/press-centre/news/consultation-plans-a-handbook-on-evangelism-in-europe-1

ANNA LINDH FOUNDATION / Intercultural Trends and social change in the Euro-Mediterranean Region. The Report 2014 -
This second edition of the Anna Lindh Report, the first since the historic Arab uprisings, builds and follows on from the pioneering of 2010. It is the first Survey of its kind to gage opinions from citizens from both sides of te Mediterranean following those uprisings. For policy makers in the EU this report is an invaluable tool as we continue to adapt our strategies and programmes to take account of the new regional realities. The Report's findings can help shape our debates and policies and also assist us to move from the abstract to the realities (p. 7). Online publication, 2014, pp. 137.
● http://www.annalindhfoundation.org/report/anna-lindh-report-2014

EUROPEAN COMMISSION / Project "Accept Pluralism": Tolerance, pluralism and social cohesion. Responding to the challenges of the 21st Century in Europe. The Final Report summary

1. **Curriculum, educational culture and teaching tolerance -** Our focus in this domain has been on history and civic education curricula and teaching methods and we conducted case studies in *Turkey, Germany, Spain, Britain, France, Bulgaria, Italy, Hungary and the Netherlands.* Sensibilities and anxieties, as well as institutional frameworks of state education differ among Europe countries, and this is amply illustrated by the variety of experiences and concerns surveyed in our research. The concern with tolerance for cultural diversity is usually one of a number of objectives, among which tends to be the teaching of a cultural canon, practical skills, and a certain relationship with the nation state, defined in various forms as a socio-historical community of normative and emotional significance. The focus is on three broad dimensions that seem relevant for evaluating the place of tolerance in European education: the politics of curriculum reform, claims for national narratives to be pluralized, and the representation of

diversity, citizenship and group difference in education. Each of these dimensions contains contestations and exemplifies national particularities, as well as in some cases a limited convergence in how educational systems across European polities respond to diversity challenges.

2. **The accommodation of diversity in everyday school life** - Our analysis of challenges that cultural diversity poses in everyday school life focuses on arguments around the accommodation of religious symbols and practices. Our findings are based on case studies from *France, Turkey, Ireland, Sweden, Germany, UK, Denmark, Romania, Poland and Greece*. At stake here is how to balance the rights of the child, the parents and the state in regard to the education of children.

3. **Religious schools and tolerance** - In the context of increasing religious and cultural pluralisation of European societies the role and functioning of religious schools is an important issue in discussions about the structure of education systems. Public and political debates focus on whether and how religious schools merit toleration or recognition, and/or whether some of their educational and organizational practices are perhaps intolerable. Our analysis here builds on the insights developed in case studies on religious minority schools in *Denmark, the Netherlands, Sweden, Ireland, Italy and Spain*.
● http://www.accept-pluralism.eu/Research/ProjectReports/NewKnowledge.aspx http://www.accept-pluralism.eu/Research/ProjectReports/NewKnowledge.aspx (last updated on: 2014-05-28)

COMECE / **Annual meeting of religious leaders: "To regain confidence takes concrete solutions"**

Brussels, June 10, 2014 - At the 10th Summit of religious leaders of various religions and denominations, Cardinal Reinhard Marx led the delegation of the Catholic Church, which comprised Jean-Pierre Grallet, Archbishop of Strasbourg and COMECE member, and Professor Margaret S. Archer, head of the Pontifical Academy of Social Sciences. The hosts of this meeting at the European Commission headquarters in Brussels were the Presidents of the European Commission and the European Council, José Manuel Barroso and Herman Van Rompuy, and the Vice-President of the European Parliament László Surján. In the light of the results of the European elections, the growing Euro-scepticism and the economic crisis, as well as the attack on the Jewish Museum in Brussels a few days ago, the participants discussed **questions related to the future of Europe and its social dimension**. For Cardinal Marx, the EU can only regain the trust of the citizens, if it brings concrete solutions to current problems and challenges, such as unemployment, climate change, migration, or the negotiations on the Transatlantic Free Trade Agreement (TTIP). "*If the EU proposes concrete solutions, it will be better accepted*," said Cardinal Marx."*Jean Monnet once said that a united Europe should be a contribution to a better world. The question of whether Europe is contributing to a better world has to be asked in all activities of the Union, including the free trade agreement. It offers the opportunity to contribute on the basis of shared Western values inspired by Christianity to shaping international standards and global governance.*" Read*:*
● http://www.comece.eu/site/en/euchurchdialogue/annualsummitmeetings/article/6637.html

EUROPEAN CONGRESS OF ETHNIC RELIGIONS / **«For a better social cohesion and environnemental protection»**

Vilnius, Lithuania, July 9th, 2014 - A Declaration of the European Congress of Ethnic Religions via Parliament Trustee Andras Corban Arthen, who serves as a presiding and interfaith liason to the Congress, member of the Parliament of the World's Religions Indigenous Task Force, and Spiritual Director of the Earth Spirit Community. We take the conclusion of this message:

> "*We ask that this equality of religious preference be reflected in the European educational systems. We urge all our governments to actively engage in the preservation and protection of European indigenous sacred sites – be they human-made structures or natural settings. We further ask that free and open access to those sites be given to ethnic European religions which seek to use them for the purposes of worship and spiritual celebration. We do not seek ownership or exclusive rights to those sites – the land does not belong to us, we belong to the land. We object to the use of the term "pagan" by extremist political groups of any kind, as it reflects negatively on our reputation. Finally, we urge all peoples and all nations to place the well-being of the Earth – who is, literally, our Living Mother – above any and all other priorities. We send this message in kinship, love, and respect.*
http://www.parliamentofreligions.org/news/index.php/tag/parliament-of-the-worlds-religions/

Through the European Countries

Several Governments and Ministries of Education, in this beginning of new school year, emanate updated instructions and relevant courses of action. Religious Education is generally involved. For example, see:

□ **England** : *National Curriculum*, updated 16 July by Department for Education
  https://www.gov.uk/government/collections/national-curriculum
□ **Italia** : *La buona scuola. Facciamo crescere il Paese*, MIUR settembre 2014, 136pp.
  https://labuonascuola.gov.it/
□ **Malta** : *Framework for the Education Strategy for Malta 2014-2024,* Unesco 2014.
  http://planipolis.iiep.unesco.org/upload/Malta/Malta_framework_for_the_education_strategy_2014_2024.pdf
□ **Portugal** : *Lançamento do Ano Letivo 2014-2015*, Ministério da Educação e Ciência, 237pp.
  http://www.ige.min-edu.pt/upload/Relatorios/LAL_2014-2015.pdf
□ **Scotland** : *School Education*, by Audit Scotland, June 2014, 48pp.
  http://www.audit-scotland.gov.uk/docs/local/2014/nr_140619_school_education.pdf

BELGIQUE / **Les partis politiques et la réforme des cours philosophiques**

Bruxelles, Juin 2014 – (…) Face aux deux options plausibles -1. remplacer pour tout ou partie le cours de religion ou de morale non confessionnelle par un cours de philosophie et d'histoire des religions ou par un cours d'éducation citoyenne ; 2. rendre facultatif ce cours -, **les positions des partis politiques** – d'après leurs programmes pour les élections européennes 2014 – peuvent se résumer comme suit :

•   Opérer une séparation totale entre sphère privée et sphère publique est impossible. L'éducation à un regard critique et documenté sur le religieux est d'ailleurs un devoir en démocratie ; elle peut permettre d'empêcher le développement de communautarismes et d'intégrismes mettant à mal la cohésion sociale.
•   Les différents groupes formés par les cours de religion et de morale non confessionnelle au sein de l'enseignement officiel ne sont pas un frein au vivre-ensemble ; au contraire, ils sont une voie vers la reconnaissance des différences.
•   Le questionnement philosophique et l'éducation à la citoyenneté devraient être enseignés de manière transversale, dans le cadre de tous les cours offerts durant l'éducation obligatoire, et vécus au quotidien.
•   Adopter la solution 1 heure/semaine de religion ou morale + 1 heure/semaine d'un cours commun d'histoire, de philosophie ou d'éducation citoyenne serait faire preuve d'une méconnaissance totale du terrain ; c'est une mauvaise solution pédagogique.
Outre ces positions, la revendication principale des responsables des cours de religion est la création d'une commission pluraliste chargée d'envisager l'avenir et l'évolution des cours philosophiques de manière globale et l'inscription de cette dernière dans la future déclaration de politique communautaire.
http://belgianlawreligion.unblog.fr/category/enseignement/

BULGARIE / **La Commission antiracisme du Conseil de l'Europe publie un nouveau rapport**

Strasbourg, 16.09.2014 – La Commission européenne contre le racisme et l'intolérance (ECRI) publie aujourd'hui son cinquième rapport sur la Bulgarie. Le Président de l'ECRI, M. Christian Ahlund, a noté des progrès accomplis, mais également un certain nombre de questions en suspens telles que des mauvais résultats scolaires et des taux anormalement élevés d'abandon parmi les élèves roms, et le climat d'intolérance et de xénophobie à l'égard des réfugiés. *Document à lire:*
http://www.coe.int/t/dghl/monitoring/ecri/library/pressreleases/167-2014_09_16_Bulgaria_fr.asp#TopOfPage

CATALUNYA / **"Pedimos una acción urgente para que se recupere la asignatura de Religión"**

El *Sindicat Catòlic de Treballadors de Catalunya* ha puesto en marcha, desde abril, una iniciativa de recogida de firmas para respaldar una solicitud dirigida a la *Consellera d'Ensenyament de la Generalitat de Catalunya*, Irene Rigau, para la recuperación de la enseñanza de religión en el segundo ciclo de educación infantil (3, 4 y 5 años).
http://www.forumlibertas.com/frontend/forumlibertas/noticia.php?id_noticia=29637

DEUTSCHLAND / **Christen und Muslime in der Schule**

Wir anzeigen zwei wichtigen Dokumente von Evangelisch-Lutherische Landeskirche Hannovers:

● *Christen und Muslime in Niedersachsen.* Mitteilungen 9, 2014:
www.kirchliche-dienste.de/arbeitsfelder/islam/newsletter
● *Christen und Muslime in der Schule. Neuere Entwicklungen in Niedersachsen,* von Wolfgang Reinhold:
www.rpi-loccum.de/material/aufsaetze/theo_reinhold1 (Vortrag auf der Tagung im Religions-
pädagogischen Institut Loccum am 18. September 2014).

FRANCE / **Signes religieux à l'école et la Convention de Dublin**

France is a country which observes its Convention obligations therefore it is not in breach of Article 3 or
any other of the Convention's provisions to return an asylum seeker thence under the Dublin Regulation,
since that system provides that once a Member State has "taken charge" of an application for asylum (as
France has in this case) it has exclusive responsibility for processing and determining the claim for
asylum. The prohibition on religious clothing in public schools in France did not disclose a threat to the
second appellant's Convention rights.
http://ukhumanrightsblog.com/2014/07/01/frances-ban-on-religious-clothing-in-schools-did-not-prevent-
removal-of-asylum-seeker-there-under-dublin-regulation/

GREAT BRITAIN / **Religious controversies in the school management**

● New Church of England schools are likely to adopt an "open admissions" policy and not give priority to
Christian children, according to the church's chief education officer.
http://www.independent.co.uk/news/education/education-news/new-church-of-england-schools-to-adopt-
open-admissions-policy-9525134.html
● Why do Christians want Christian prayers removed from UK schools?
http://www.worldreligionnews.com/religion-news/christianity/why-do-christians-want-christian-prayers-
removed-from-uk-schools
● London Oratory: Top state school breaking law over discrimination against non-Catholics:
http://www.independent.co.uk/news/education/education-news/london-oratory-top-state-school-breaking-
law-over-discrimination-against-noncatholics-9608161.html
● Trojan Horse report finds 'aggressive Islamist ethos' in schools
http://www.bbc.com/news/uk-england-birmingham-28349706http://www.bbc.com/news/uk-england-
birmingham-28349706
● Hardline Muslims tried to impose Islam in British city's schools: government report
http://www.reuters.com/article/2014/07/22/us-britain-education-extremism-idUSKBN0FR1Q420140722
● La radicalisation islamiste de six écoles inquiète Birmingham. Une enquête rendue au gouvernement
montre que des enseignants islamistes font régner un esprit d'intolérance dans des écoles de la ville.
newsletter-la-croix@actu.bayardweb.com
● Danger of extremism in UK nurseries
http://www.christiantoday.com/article/danger.of.extremism.in.uk.nurseries.warns.education.secretary/394
31.htm
● Role of religion in schools after Trojan Horse scandal
http://www.telegraph.co.uk/news/11032149/Role-of-religion-in-schools-under-pressure-after-Trojan-
Horse-scandal.html
● A letter by 40 Personalities: "We must approach RE in a way that is both inclusive and sustainable"
http://www.telegraph.co.uk/comment/letters/11032129/We-must-approach-religious-education-in-a-way-
that-is-both-inclusive-and-sustainable.html

□ **Compulsory Christian school assembly should be scrapped**

Bishop of Oxford says compulsory collective worship belongs in the 1940s and should make way for
'spiritual reflection'. The 70-year-old legal requirement for schools to include an act of collective worship
in assembly should be dropped because of the decline of Christianity in Britain, the Church of England's
head of education has said. The Bishop of Oxford, the Rt Rev John Pritchard, said schools should still
have to make time for "spiritual reflection" containing elements of Christianity and the other major
religions. But he said compulsory participation in collective "worship" was more suited to the 1940s, could
actively put people off religion and is meaningless to people who do not believe. Read more:

HONGRIE / **Développements actuels dans l'enseignement scolaire de la religion**

En Hongrie l'enseignement de la religion [ER] est devenu un phénomène très complexe. **Avant 1989** il n'était permis qu'au sein des communautés religieuses ainsi que dans quelques écoles de l'état à la fin de la journée scolaire. La plupart des cours comprenaient l'enseignement des contes bibliques (donc le partage d'une connaissance de la Bible) avec des informations de base sur l'église, la communauté d'appartenance et le calendrier ecclésiastique. **A partir des événements de 1989**, certaines écoles nationalisées en 1948, mais dirigées par l'église auparavant (des maternelles, des écoles primaires et secondaires) étaient retournées à l'église et aux communautés religieuses. Par conséquent le programme comportait désormais un ER en général avec deux leçons par semaine. La matière ER comporte l'enseignement biblique, l'enseignement des questions éthiques chrétiennes, l'histoire de l'église et les religions du monde. Depuis dix ans, on a développé un nouveau programme, avec des cahiers modernes pour l'ER dans les écoles dirigées par l'état. En ce cas le programme permet une leçon de religion, mais toujours après les classes obligatoires. Dans ce contexte l'ER serait une classe facultative destinée aux élèves qui sont volontairement et spécifiquement inscrits à l'éducation confessionnelle. Ces classes étaient toujours organisées par les paroisses, et les enseignants, en général, pasteurs ou assistants bénévoles (peu nombreux). Depuis 2013 la situation s'est transformée, compte tenu des reformes éducatives y compris l'ER. Un débat entre le gouvernement et les églises hongroises concernant l'organisation de l' **éducation-à-la-religion** était déjà en cours. Cette éducation-à-la religion est devenue juridiquement un cours facultatif à partir de septembre 2013. Le nouveau règlement, qui s'applique à toutes les écoles primaires, oblige les élèves soit d'être présents à une classe d'éthique par semaine, soit à choisir l'enseignement-à-la-religion organisé par l'église. Les cours d'éthique seront donnés par des enseignants membres du staff de l'école, suite à un stage de 60 heures ; tandis que les classes de religion seront données par des enseignants qualifiés ou par des pasteurs qui viendront d'ailleurs. Les parents auront le droit de choisir parmi des classes proposées par plusieurs églises « reconnues » en Hongrie, et le choix des matériaux didactiques sera une compétence des églises. Le nouveau système sera progressivement introduit tous les ans pour les étudiants des niveaux 1 et 5, donc le programme sera complet dans quatre ans (le cycle primaire hongrois comporte un programme de 8 ans). Le défi sera l'organisation pratique de l'enseignement à la religion dans un tel contexte. Les églises sont enthousiastes, mais il leur **manque des enseignants qualifiés**. L'organisation de ce nouveau programme sera une question importante pour les églises et les communautés religieuses. Par exemple, il se peut qu'une classe rassemble trois ou quatre groupes différents (Ethique et Religion) en même temps. Donc l'école devrait fournir des salles de classe qui ne seraient pas toujours disponibles. Dans les grandes villes, où les écoles sont éparpillées, l'enseignant ou le pasteur devrait se déplacer pour enseigner aux groupes peu nombreux d'élèves. Le financement est également un processus complexe. De plus, la nouvelle matière est un nouveau défi, car elle doit incorporer approches bibliques et connaissances éthiques. Du point de vue des églises, il y aura **bien d'autres questions** :
- Quel rôle pour les paroisses compte tenu de la nouvelle situation ? Quel lien entre l'enseignement à la religion et la vie de la communauté locale ? S'agit-il simplement d'une classe scolaire de religion et d' éthique ? Quels sont les intérêts de l'église par rapport à ceux des élèves et de leurs familles ?
- Quelles perceptions des confessions dans ce contexte ? L'instruction biblique et éthique dépend-elle d'un contexte confessionnel ? Un enseignement non-confessionnel serait-il possible ?
- Quels sont les défis du nouveau programme ? Devrait-il comporter des connaissances sur la religiosité ? Devrait-on enseigner les faits religieux ou s'adresser plutôt à la formation de la foi ?
Questions et défis qui sollicitent l'éducation religieuse en Hongrie. Le monitorage de ces développements sera très intéressant dans les années à venir. [d'après L.Szabó, in *ICCS Newsletter,* juillet 2014].

IRELAND / **Recognition of qualifications to teach Catholic RE in Catholic primary schools**
The certificate programs in Catholic Religious Education and Religious Studies provided by a number of Centers in Ireland (North and South) and recognized by the Episcopal conference, offer pre-service and qualified teachers foundational knowledge and skills for communicating the Catholic faith to children in primary schools. These programs enable schools and their teachers to address the many spiritual and religious opportunities and challenges facing pupils in contemporary Ireland.

http://www.catholicbishops.ie/2014/03/25/recognition-qualifications-teach-catholic-religious-education-catholic-primary-schools-island-ireland/

□ Evangelical Christians religious groups want **secular education in Irish schools**:
http://www.ecumenicalnews.com/article/evangelical-christians-religious-groups-want-secular-education-in-irish-schools-26432

ISRAEL / **Most Israelis favor greater Religion-State separation**

Tel Aviv 23 September 2014 - During the past 18 months, the governing coalition in Israel has passed legislation to extend the nation's mandatory conscription to the haredi Orthodox — a group currently exempted from military service — and Knesset leaders have advanced bills that would allow for civil unions and ease restrictions on Jewish conversions. But a new study shows that the majority of Israeli electorate remains unhappy with the amount of religious influence on Israeli life and law. The annual report, which was released Monday by Hiddush — a 5-year-old organization that lobbies the Knesset to promote religious freedom — revealed that 61 percent of Israelis support increased religion-state separation and 78 percent are dissatisfied with the government's actions on religion-and-state issues.
More: http://www.jta.org/2014/09/23/news-opinion/israel-middle-east/most-israelis-favor-greater-religion-state-separation-new-study-shows

LUXEMBOURG / **Education aux valeurs** *vs* **Enseignement de la religion ?**

Septembre 2014 - L'évolution de la population au Luxembourg entraîne une **diversité croissante** des convictions religieuses et philosophiques dans nos écoles. Plutôt que de séparer les élèves en organisant différents cours de religion ou de morale, le moment est venu de garantir une **formation éthique commune** qui tient compte de cette mixité et qui éduque les jeunes aux valeurs indispensables pour construire le **vivre-ensemble**. Pour cette raison, le programme gouvernemental prévoit de remplacer l'enseignement religieux et la formation morale et sociale par un cours commun d'éducation aux valeurs, aussi bien dans l'école fondamentale que dans les lycées. Les travaux sont planifiés en **concertation** avec toutes les parties intéressées : l'archevêché, les représentants des cours d'instruction religieuse et de formation morale et sociale (commissions nationales des programmes, groupes de travail), les associations ALPE, ALERF et « Fir de Choix ». Ils portent sur deux volets : Au cours du premier trimestre 2013-2014, un groupe de travail a analysé les programmes des cours d'instruction religieuse et de formation morale et sociale aux classes inférieures de l'ES-EST et a élaboré un avis sur une possible approche commune. Début 2014, un groupe de travail ministériel a analysé les programmes de cours d'éducation aux valeurs d'autres pays. Le groupe de travail de l'ES-EST ainsi que deux experts de l'enseignement fondamental ont été invités à donner leur avis sur plusieurs modèles: il s'agit des programmes du Québec, de la Suisse romande, du canton de Zurich et des *Länder* de Brandenbourg et de la Rhénanie-du-Nord-Westphalie. Les avis sont attendus pour octobre 2014. À la lumière de ces avis, le ministère formulera un document d'orientation pour le nouveau cours qu'il présentera aux partenaires concernés au printemps 2015. Le nouveau cours sera introduit à la rentrée 2016-2017.
Source : http://www.men.public.lu/fr/grands-dossiers/systeme-educatif/education-valeurs/index.html

SLOVAQUIE et SLOVENIE – **Les derniers Rapports de l'ECRI sur la lutte antiracisme**

Strasbourg, 16.09.2014 - La Commission européenne contre le racisme et l'intolérance (ECRI) publie aujourd'hui ses rapports sur la Slovaquie et la Slovénie. Le Président de l'ECRI a noté des progrès, mais aussi un certain nombre de questions, comme l'application problématique de la **loi anti-discrimination et la lente mise en œuvre des programmes d'intégration des Roms**. Note positive, la discrimination en raison de l''orientation sexuelle est maintenant considérée comme une circonstance aggravante au plan pénal et des actions positives visant à compenser les discriminations à raison de la race et de l'origine ethnique sont désormais expressément prévues par la loi ; l'Ombudsman a pris un rôle proactif dans la lutte contre les discriminations ; des exemples concrets de l'utilisation des valeurs du sport comme moyen de **lutter contre le racisme et les stéréotypes** ont pu être recensés. En dépit de ces progrès, les discours politiques à l'encontre des minorités ou s'en prenant à l'orientation sexuelle demeurent fréquents tout comme le discours de haine sur Internet. De plus, les données concernant les infractions liées au discours de haine et répertoriées par types de motivations sont indisponibles. La

réforme du Centre national slovaque pour les droits de l'homme doit être poursuivie afin de garantir l'effectivité de la loi anti-discrimination. Enfin, les mauvaises conditions de logement et **la ségrégation à l'école** sont les domaines dans lesquels les inégalités subies par les Roms sont les plus manifestes.
http://www.coe.int/t/dghl/monitoring/ecri/library/pressreleases/168-2014_09_16_Slovakia_fr.asp#TopOfPage
http://www.coe.int/t/dghl/monitoring/ecri/library/pressreleases/169-2014_09_16_Slovenia_fr.asp#TopOfPage

SUISSE – **La Commission européenne antiracisme publie un nouveau rapport sur la Suisse**

La Commission européenne contre le racisme et l'intolérance (ECRI) vient de publier (le 16/09/2014) son cinquième rapport sur la Suisse. Le Président de l'ECRI, M. Christian Ahlund, précise que des développements positifs sont intervenus, mais que certains points demeurent préoccupants, dont la **montée de la xénophobie et un soutien insuffisant à l'intégration de certains migrants**. L'ECRI se félicite qu'au niveau cantonal de nouvelles institutions ont été chargées d'assister les victimes du racisme et de la discrimination et que plusieurs médias luttent contre le discours de haine sur leurs sites Internet. La Confédération et les cantons ont adopté des programmes d'intégration et un système d'indicateurs mesurera leur impact. Des mesures ont été prises pour assurer une scolarisation précoce des enfants issus de la migration. En même temps, la Suisse ne s'est pas dotée d'une législation efficace pour lutter contre le racisme et la discrimination. Les victimes ne peuvent pas partout déposer une plainte auprès d'un organe spécialisé dans la lutte contre le racisme et la discrimination. Suite à l'évolution xénophobe du discours politique, plusieurs groupes vulnérables ressentent une dégradation considérable de leurs conditions de vie. Les jeunes personnes lesbiennes, gays, bisexuelles et transsexuelles (LGBT) sont souvent victimes de discours de haine. Parmi les recommandations, celle-ci en particulier (Rapport p.35):

*L'ECRI recommande aux autorités fédérales et cantonales de fournir à tous les adolescents LGBT les informations, l'assistance et la protection requis permettant de vivre en accord avec leur orientation sexuelle et leur identité de genre. Elle leur recommande également de mettre en œuvre dans tous les cantons des mesures visant à promouvoir, **dans les écoles**, la compréhension et le respect mutuels de toute personne, quelle que soit l'orientation sexuelle ou l'identité de genre. Elles pourront s'inspirer des bons exemples déjà mises en place dans plusieurs cantons.*

http://www.coe.int/t/dghl/monitoring/ecri/library/pressreleases/170-2014_09_16_Switzerland_fr.asp#TopOfPage

SVIZZERA Ticino / **La cultura religiosa scolastica tra le priorità del futuro Sinodo**

"(…) Tra le priorità del Sinodo imposte oggi dalle circostanze, c'è l'insegnamento della religione nelle scuole pubbliche. Terminato il triennio di sperimentazione, va definita subito una soluzione transitoria, per evitare che continui il degrado della cultura religiosa (perché di questo si tratta), verso la 'soluzione finale' della sua scomparsa nella scuola media, già praticamente avvenuta nelle scuole pubbliche di grado superiore. Vescovo e cristiani ticinesi devono farsi parte attiva e diligente, non assecondando il disinteresse che sta dimostrando la dirigenza scolastica (forse alla ricerca di un alibi per non affrontare una scelta impegnativa). Si tratta di trovare una soluzione culturalmente valida di largo consenso. Il *quieta non movere* per continuare nella situazione di privilegio garantita dall'art. 24 della Legge scolastica alle due religioni 'riconosciute' (permette di avere un pubblico assicurato, seppur ridotto, e procura uno stipendio a carico di credenti e non credenti) è una scelta miope e non fa l'interesse degli allievi, perché la scuola deve assicurare a tutti un minimo indispensabile di cultura religiosa, per vivere responsabilmente in una società sempre più plurale". [Alberto Lepori, "Dialoghi" 2014,n. 231, pp.11-12]

TURKEY – **Some 40,000 students forced to attend Islamic schools**

Ankara, 16 Sept 2014 - Some 40,000 students have been forcibly enrolled in Islamic religious schools against their families' will, in Islamic religious schools, according to independent media reports Tuesday. According to leading independent daily *Taraf,* the new school year has started amid controversy after thousands of families refused to send their children to religious schools and demanded their transfer. So-called Imam-hatip religious schools have multiplied under the rule of President Recep Tayyip Erdogan's Islamic AKP party, which has been in power since 2002. The opposition has accused Erdogan of seeking to 're-islamize' the country's institutions. Many students from the Alavi minority, a liberal branch of Islam which does not identify itself with the Sunni majority in Turkey, have been enrolled in these schools. *Taraf* reported that the Alevi community has denounced an attempt to be forcibly "assimilated" by the majority. Read more: http://www.ansamed.info/ansamed/en/news/sections/culture/2014/09/16/turkey-40000-forced-to-attend-religious-schools-media_9eb63973-eae6-4dd7-95be-b36642a6690e.html

● The ECtHR Turkish Alevis and the rights of religious minorities:

http://www.lawandreligionuk.com/2014/09/17/the-ecthr-turkish-alevis-and-the-rights-of-religious-minorities/
● The European Court of Human Rights (ECtHR) has ruled that Turkey's compulsory religion course violates the European Convention on Human Rights (ECHR) article regarding the right to education, and urged Turkey to switch to a new system in which students would not be required to take such a class. http://www.todayszaman.com/anasayfa_european-court-tells-turkey-to-end-compulsory-religion-course_358871.html
● "Islamist indoctrination of children through education":
http://www.hurriyetdailynews.com/islamist-indoctrination-of-children-through-education.aspx?pageID=449&nID=72140&NewsCatID=497

UZBEKISTAN / **Restrictions on Religious Instruction**

Religious instruction is limited to officially-sanctioned religious schools and state-approved instructors, and only six registered religious communities have met the requirements to conduct religious education (eight legally-registered regional branches). In 2013, a woman was fined for her 12-year-old son's "illegal" religious education; he took art lessons from two Protestants. Private religious education is punished. In 2010 Muslim religion teacher Mehrinisso Hamdamova was sentenced to seven years' imprisonment; she now reportedly is in urgent need of medical attention. The government also restricts international travel for religious purposes and maintains an extensive list of individuals banned from such travel. See: USCIRF's *2014 Annual Report*, p. 100: www.uscirf.gov/reports-briefs/annual-report/2014-annual-report

□ **Why can't school-age children attend worship meetings?**
Tashkent 5 Sept 2014 - [by *Mushfig Bayram, Central Asia Correspondent, Forum 18 News Service*] "In the second half of August, teachers and doctors were forced to help the police identify school-age boys attending worship in mosques in at least some parts of Uzbekistan's capital Tashkent, Abdurakhmon Eshanov from Ezgulik (Goodness) human rights organisation told Forum 18 News Service from Tashkent on 4 September. Meanwhile, in eastern Namangan Region at the end of July, the Regional Anti-Terrorism Police raided religious meetings of the Baptist Church and Jehovah's Witnesses. State-sponsored media attacks pointed out that "even under-age children" had been present at both meetings.In Tashkent Region police raided the Baptist Church's summer camp". More: http://www.forum18.org/archive.php?article_id=1993

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USA / **Gallup survey: "Support for daily prayer in schools dips slightly"**

Washington, 25 September 2014 - Sixty-one percent of Americans support allowing daily prayer to be spoken in the classroom. Though still solidly above the majority level, this is down slightly from 66% in 2001 and 70% in 1999. Republicans in the U.S. are significantly more religious than other Americans, so it follows that Republicans are considerably more likely to favor each proposal on religion in schools than are independents or, in particular, Democrats. A large majority of Republicans favor these proposals, with at least 80% supporting all three. Independents also support the various proposals on religion in schools, but to a lesser extent than Republicans do. A majority of Democrats do not support daily school prayers (45%), but a majority do support graduation prayers (65%) and using school facilities for student religious groups (76%). Religion continues to be important to many Americans. The vast majority of Americans identify with a religion, a majority of Americans say religion can solve today's problems, and 3 in 4 Americans see the Bible as the actual or inspired word of God. *See whole document* http://www.gallup.com/poll/177401/support-daily-prayer-schools-dips-slightly.aspx

An opinion: J.Habermas about Religion

Il filosofo Jürgen Habermas intervistato da Markus Schwering*
M.S. - *Si sente dire che lei stia lavorando a una grande opera di filosofia della religione, della quale già sono usciti i prolegomeni [*cf. Nachmetaphysisches Denken II, Suhrkamp, Berlin 2012]*. A che cosa si deve questo suo nuovo interesse per la religione? Si tratta forse dell'irritante esperienza per cui, contro ogni aspettativa, la religione non solo non è stata neutralizzata dalla secolarizzazione della modernità, ma sembra addirittura rinascere in forme nuove e spesso preoccupanti?*

J.H. - Se poniamo al centro dell'evoluzione della specie l'adozione del *linguaggio* quale meccanismo di comunicazione, allora diventa verosimile pensare che – per una specie costitutivamente *asociale* – i processi di socializzazione debbano essere passati attraverso una forte *tensione* tra spirito e motivazione. Con tutta evidenza fu il "complesso religioso" ciò che tenne insieme e stabilizzò le prime collettività, schermandole dalle tensioni interiori. Fin dall'inizio i classici della sociologia hanno individuato nel rito e nel mito la fonte della coscienza normativa e della solidarietà sociale. A questo interesse dei sociologi io collego ora la constatazione hegeliana secondo cui molti concetti della filosofia pratica, pur avendo nomi di origine greca, sono sostanzialmente il frutto di un secolare processo di assimilazione e di traduzione semantica di concetti nati nella tradizione ebraico-cristiana. Se pensiamo ad autori come Bloch e Benjamin, Buber, Levinas e Derrida, noi vediamo come questa assimilazione non si sia ancora conclusa. Tutto ciò – per un pensiero postmetafisico che si preoccupa delle risorse normative di una società mondiale portata fuori strada dal capitalismo – potrebbe essere l'occasione per intraprendere finalmente un cambio di prospettiva. **La filosofia dovrebbe sapersi mettere in rapporto non solo con le scienze ma anche con le tradizioni religiose tuttora vitali.** Non vorrei però essere frainteso: non sto affatto proponendo al pensiero postmetafisico di rinunciare alla sua autocomprensione secolare, ma solo di allargare questa sua autocomprensione in una direzione bifocale.

*Estratto dall'intervista pubblicata sul "Feuilleton" della "Frankfurter Rundschau" del 14-15 giugno 2014. Le domande sono di Markus Schwering. Titolo originale "Nella spirale dei pensieri. Le procedure democratiche sulla rete, in politica, in Europa".
Traduzione italiana di Leonardo Ceppa, diffusa da http://www.reset.it/caffe-europa/habermas-su-web-e-sfera-pubblica-quello-che-la-rete-non-sa-fare, consultata il 23 luglio 2014.

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DICTIONARIES ● LEXICONS ● REPORTS ● YEARBOOKS

01. *Annual Report 2014 on Religious Freedom,* by the US Commission International Religious Freedom, 30 Apr 2014, 209pp online – www.uscirf.gov/reports-briefs/annual-report/2014-annual-report - "What is freedom of religion? It is a broad, inclusive right, sweeping in scope, embracing the full range of thought, belief and behavior. And it is a deep as it is broad, honoring and upholding the claims of conscience. Religious freedom means the right of all human beings to think as they please, believe or not believe as their conscience leads, and live out their beliefs openly, peacefully, and without fear" (*Introduction,* p. 6). The focus of

the 2014 Annual report examines IRFA implementation and recommends ways to adjust US policy to promote freedom of religion or belief more effectively for all. About evolution and some problems of situation of religious freedom in Western Europe, see pages 163-164.

02. Gilles CARBONNIER, Michel CARTON, Kenneth KING (Eds.), *Education, Learning, Training. Critical issues for development,* Brill, 2014 - http://www.brill.com/products/book/education-learning-training - To what extent can the tension between education as a fundamental human right or as a strategic tool in support of economic growth be reconciled? How does commodity-dependence influence education policy and practice? What is the role of vocational training vis-à-vis university education in developing countries? Are MOOCS and Chinese cooperation a game changer for higher education in Africa? And how does student migrations sit vis-à-vis the globalisation of knowledge? These and other questions lie at the heart of *Education, Learning, Training: Critical Issues for Development*, a collection edited by G. Carbonnier, M. Carton and K. King, which explore 50 years of international discourse surrounding education and development. Drawing on examples from Africa, Asia and LatinAmerica, the articles examine issues hitherto largely neglected, but of increasing relevance to researchers and policymakers.

03. Brian J. GRIM et al., *Yearbook of International Religious Demography,* Brill, 2014 - http://www.brill.com/products/book/yearbook-international-religious-demography-2014 - This *Yearbook* presents an annual snapshot of the state of religious statistics around the world. Every year large amounts of data are collected through censuses, surveys, polls, religious communities, scholars, and a host of other sources. These data are collated and analyzed by research centers and scholars around the world. Large amounts of data appear in analyzed form in the World Religion Database (Brill), aiming at a researcher's audience. The Yearbook presents data in sets of tables and scholarly articles spanning social science, demography, history, and geography. Each issue offers findings, sources, methods, and implications surrounding international religious demography. Each year an assessment is made of new data made available since the previous issue of the yearbook.

04. John HOLMWOOD, John SCOTT, *The Palgrave Handbook of Sociology in Britain*, Palgrave Macmillan, July 2014, 648pp. http://www.palgrave.com/page/detail/?k=9781137318862- British sociology has been central to the evolution of the field, playing a key role in the establishment of the discipline internationally and in the professionalization of the subject within the academy. This Handbook, drawing together leading specialists from across the subject, provides a comprehensive history of the discipline within Britain and demonstrates the continuing influence of British sociological thinking globally. Addressing key moments in the development of sociology, this Handbook examines its 18th century origins in Scottish thought, 19th century evolutionism, the impact of the end of empire in the 20th century, the role of exiles, the rise of feminism and the implications of the most recent Government policies toward universities. The volume examines the institutionalization of sociology through the creation of departments, the development of research methods, the writing of textbooks and the creation and influence of the book series, the International Library of Sociology. Further, individual chapters discuss key topics of sociological study in Britain such as class, race and ethnicity, religion, the sociology of the body, cultural studies, and criminology, and its relation to other fields of research such as poverty, social work and the humanities. Challenging received ideas about the discipline and recovering lost histories this one-stop overview is an essential reference guide to the growth of sociology and the sociological imagination.

05. P. KALAITZIDIS, Th. FITZGERALD, C. HORORUM, A. PEKRIDOU, N. ASPROULIS, G. LIAGRE, D. WERNER (Eds.), *Orthodox Handbook on Ecumenism. Resources for Theological Education,* First Edition 2014 by Regnum Books International, Oxford UK, pp. XXXVI+962 – www.ocms.ac.uk/regnum - The first core project outline was presented to a wider group of some 30 Orthodox theologians who were called together for a planning workshop at the Volos Academy, 16-18 October 2011; during this meeting key parameters of the project were affirmed. Six major goals were decided to guide the beginning editorial work. **The goals** of the envisaged publication were defined as follows: **a)** To underline the decisive role of the Orthodox Church in the development of the ecumenical movement from its early beginnings, as well as to highlight both how Orthodox churches have contributed to ecumenical theology in general for many decades, and how they have benefitted from the ecumenical movement; **b)** To provide access to essential and authentic Orthodox texts relating to the search for Christian unity as well as the understanding of ecumenism and the involvement of Orthodox churches in the ecumenical movement, including providing access to official decisions and statements of Orthodox churches with regard to theological education and ecumenism. Towards this end, a broader selection of the important historical Orthodox texts is available in a digital form in the digital reader of official Texts - CD ROM, that is attached to the back cover of the present Handbook; **c)**To address practical aspects of ecumenical dialogue and common Christian witness in diakonia, education, joint witness, pastoral counseling and Christian life which demand for pastoral theological reflection on contemporary areas of church life and action and therefore would combine theological articles with those that were more practical and pastoral; **d)** To present materials from Orthodox theologians involved in theological education on ecumenism from different Orthodox churches and to highlight some of the pioneers of Orthodox involvement in ecumenical dialogue; **e)** To communicate a proper and theologically sound understanding of ecumenism from an Orthodox perspective, with a dialogical approach reflecting and relating to some prejudices and misperceptions of ecumenism which are still circulating in some Orthodox churches. That is to offer an apologetic Orthodox theology of ecumenism in the most positive sense of the word; **f)** To identify proper additional resources which facilitate theological education on ecumenism by providing and pointing to course outlines and curriculum plans (bibliographies, curriculum outlines, lists of websites with additional resources).
The **major sections**:1. Introduction. 2. Foundations: Orthodoxy and ecumenism – introduction, historical outline and key historical texts. 3. Theological positions: selected texts from Orthodox synods and Bishops conferences. 4. Representative ecumenical thinkers and their key texts. 5. Local surveys: articles on ecumenical dialogue in various Orthodox churches. 6. Bilateral dialogues between Eastern Orthodox and other churches. 7.

Ecumenical perspectives of Oriental Orthodox churches: An introduction on the dialogues between Oriental Orthodox churches and other Christian traditions, and articles on ecumenism in Orthodox contexts. 8. Key themes : core themes in Orthodox ecumenism.(*Introduction,* p. xxiv).
https://www.academia.edu/7236874/Orthodox_Handbook_on_Ecumenism_Resources_for_Theological_Education-_That_they_all_may_be_one

06. Charlotte KEENAN, Ian LINDEN, *Emerging Trends in Religion and Foreign Policy*. *Report June 2014*, by Tony Blair Faith Foundation, London – http://tonyblairfaithfoundation.org/religion-geopolitics/reports-analysis/report/emerging-trends-religion-and-foreign-policy - "As a Foundation we believe it is vital to gain a deeper understanding of the relationship between religion and conflict. Whether it is dealing with the rise of ISIS in Syria and Iraq or stopping the attacks on the Rohingya Muslims in Myanmar, there will be no lasting solution to many conflicts across the globe without understanding religion's place within them. It is encouraging that at a global level there is increasing recognition that foreign policy has to take more account of religion and all its complexities. This is why we provide knowledge, analysis and perspective to help individuals understand and tackle this phenomenon. Across our programs we promote religious literacy, enabling current and future generations to understand, be exposed to and manage religion's impact in local, regional and global contexts" (from http://book.coe.int *Introduction*).

ESSAYS ● MONOGRAPHS ● PAPERS ● THESIS

07. Jordan J. BALLOR, David S. SYTSMA, Jason ZUIDEMA (Eds.), *Church and School in Early Modern Protestantism.* Studies in honor of Richard A. Muller on the Maturation of a Theological Tradition, Brill 2013, 800pp - http://www.brill.com/sites/default/files/religious_studies_catalog.pdf - A great deal of scholarship has too often juxtaposed scholasticism and piety, resulting in misunderstandings of the relationship between Protestant churches of the early modern era and the theology taught in their schools. But more recent scholarship, especially conducted by Richard A. Muller over the last number of decades, has remapped the lines of continuity and discontinuity in the relation of church and school. This research has produced a more methodologically nuanced and historically accurate representation of church and school in early modern Protestantism. Written by leading scholars of early modern Protestant theology and history and based on research using the most relevant original sources, this collection seeks to broaden our understanding of how and why clergy were educated to serve the church.

08. Isabel BARCA, *Arab History in Portuguese textbooks*, in Danijela Trstan (ed.), *The Arab World in History textbooks and curricula* (see below nr 39). As empirical studies have suggested that the ideas formed within and out school all contribute to the construction of knowledge, the history textbooks might have mild impact in students' learning. However some pieces of research also have pointed out that students attribute a relevant role to the history textbook in the process of their learning, and that teachers often recognize its relevant role too. This background justifies researchers' interest in focusing the views conveyed by textbooks. In the same wavelength, to exploring the views over Arab history in Portuguese textbooks a content analysis of four history textbooks in school year 7 was carried out. Main converging and specific approaches to Muslim and Christian encounters in the medieval Iberian Peninsula were analyzed under three categories: a) thematic organization, b) approaches to the coexistence of Christians and Muslims, c) postures on the nature of the Islamic culture. The analysis suggests that, without omitting critical historical situations the textbooks indicate a tentative balanced perspective of tension and peaceful coexistence.

09.Sergio CARRERA, Elspeth GUILD, *The European Council's Guidelines for the area of freedom, security and justice 2020: Subverting the 'lisbonisation' of justice and home affairs?* CEPS Essays, 2014, 55pp - http://www.ceps.eu/book/european-council%E2%80%99s-guidelines-area-freedom-security-and-justice-2020-subverting-%E2%80%98lisbonisation%E2%80%99
In its Conclusions of 26-27 June 2014, the European Council has adopted the new "Strategic Guidelines for Legislative and Operational Planning for the coming years within the EU's Area of Freedom, Security and Justice (AFSJ)". These Guidelines reveal a pre-Lisbon Treaty mindset among the EU member states and the Justice and Home Affairs Council. This essay argues that the Guidelines are mainly driven by the interests and agendas of national Ministries of Interior and Justice and are only "strategic" insofar as they aim, first, to re-inject 'intergovernmentalism' or the old EU Third Pillar ways of working into the new EU institutional setting of the AFSJ and second, to sideline the EU Charter of Fundamental Rights and rule of law in the AFSJ. The paper also argues that the European Council Guidelines seek to prevent the advances in Justice and Home Affairs cooperation as envisaged in the Treaty of Lisbon; particularly its emphasis on supranational democratic, legal and judicial accountability. As a consequence of this move to 'de-lisbonise' JHA cooperation, fundamental rights and rule of law-related initiatives will be neglected and the interests of the individual will be displaced from the centre of gravity in the coming AFSJ 2020 policy agenda.

10. John COTTINGHAM, *Philosophy of Religion: towards a more humane approach*, Cambridge University Press, 2014, 208pp – www.cambridge.org/9781107695184 - Religious belief is not just about abstract intellectual argument; it also impinges on all aspects of human life. John Cottingham's *Philosophy of Religion* opens up fresh perspectives on the philosophy of religion, arguing that the detached neutrality of much of contemporary philosophizing may be counterproductive - hardening us against the receptivity required for certain kinds of important evidence to become salient. This book covers all the traditional areas of the subject, including the meaning of religious claims, the existence of God and the relation between religion and morality, as well as the role of spiritual praxis and how religious belief affects questions about the meaning of life, human suffering and mortality. While preserving the clarity and rigor that are rightly prized in the analytic tradition, the book also draws on insights from literary and other sources, and aims to engage a wide readership.

11. Wilhelm DANCĂ (Ed.), ***Faith and Secularization. A Romanian Narrative,*** The Council for Research in Values and Philosophy publisher, Washington 2014, 202pp – http://www.crvp.org – During November 22-23, 2013, the Faculty of Roman Catholic Theology, University of Bucharest, with the Council for Research in Values an Philosophy from the Catholic University of Washington, organized an international conference on "Faith in a secular age". The speakers are eight professors working in different Universities, Churches and Christian communities in Romania. The first part of this volume starts with the presentation of the disjunctions between Church and people within the Roman Catholic Church of Bucharest. In order to understand this spiritual and ecclesiastical challenge, another three papers introduce to the Romanian religious context which is dominated by the influence of the Romanian Orthodox Church, The second part continues the discussion already initiated and shows what 'secularization' could mean within the Romanian religious construct. The book ends with an epilogue by editor prof. W. Danca, who tries to say in a personal way and according to the phenomenological method that the priest plays an important role regarding the relation between Church and Christian People.

12. Lorenzo DANI, ***Tenuto per mano da Dio. Lineamenti e critica della religiosità normale***, QuiEdit, Verona 2014, 317pp – www.quiedit.it – Dal corpus di ben 1370 documenti di attualità religiosa utilizzati come "fonti" (una massa pulviscolare delle posizioni più diversificate scremate dalla stampa periodica e telematica dell'ultimo decennio, e cioè: articoli di fondo, commenti, editoriali, libere opinioni, reazioni polemiche, manifesti programmatici, recensioni ecc., a firma di intellettuali, opinionisti, saggisti, esponenti di movimenti, autorità religiose, comuni cittadini), l'A., in un'ottica e con strumentazione sociologica (ancorché curiosamente atipica), opera una minuziosa radiografia a tappeto dell'oggetto "discorso religioso", allo scopo non solo di evidenziare i lati ingenuamente nascosti o volutamente occultati delle convinzioni religiose e dei relativi comportamenti, ma di mostrare come e perché e con quali effetti si strutturi socialmente la cosiddetta normalità religiosa e, di conseguenza, quella che viene volgarmente considerata come anormalità deviante. L'intento dichiarato che ha guidato la corposa analisi non è affatto di tipo normativo o alternativo e tanto meno psicanalitico, ma solo quello di "preparare una specie di sussidiario per riconoscere i tratti tipici della religiosità normale e gli esisti dannosi, sul piano religioso, che essa produce" (p.17). Esame di coscienza garantito per chi osa attraversare - a piccoli passi, pensosamente - le oltre trecento pagine della puntigliosa originale ricognizione.

13. Ilvo DIAMANTI (ed.), ***Gli Italiani e la Bibbia***, postfazione di Enzo Bianchi, EDB, Bologna 2014, 136pp – www.dehoniane.it - "Mi pare che questa indagine rappresenti una fotografia della situazione di povertà della cultura biblica in Italia, situazione che ha radici profonde e antiche. Rinvia anzi a quella che è stata recentemente chiamata la condizione più generale di 'analfabetismo religioso' in Italia. Che solo poco meno della metà degli intervistati sappia che l'Antico Testamento è libro sacro degli ebrei; che il 10% lo consideri anche libro sacro dell'islam, e che a fronte di una domanda sul rapporto di diverse confessioni cristiane con la Bibbia emerga una grande confusione e diversità di risposte, tutto ciò dice l'approssimazione e l'ignoranza non solo circa la Bibbia, ma più ampiamente riguardo al fenomeno religioso. Dalle interviste emerge un'idea "cattolico-centrica" della Bibbia. Più semplicemente possiamo parlare di provincialismo di un Paese ancora poco avvezzo al pluralismo religioso, fenomeno più recente in Italia rispetto ad altre nazioni europee" (dalla postfazione di E. Bianchi, p.124-125). Da raccomandare ad ogni insegnante (e non solo).

14. Marius FELDERHOF, Penny THOMPSON, ***Teaching Virtue. The contribution of RE,*** Bloomsbury Publishing, 2014, 224pp. - In much of the world, religious traditions are seriously valued but, in the context of religious plurality, this sets educationalists an enormous challenge. This book provides a way forward in exploring religious life whilst showing how bridges might be built between diverse religious traditions. *Teaching Virtue* puts engagement with religious life - and virtue ethics - at the heart of RE, encouraging 'learning from' religion rather than 'learning about' religion. The authors focus on eight key virtues, examining these for what they can offer of religious value to pupils and teachers. Individual chapters put the discussion into context by offering a vision of what RE in the future could look like; the need for responsible RE; a historical review of moral education and an introduction to virtue ethics. Lesson plans and examples demonstrate how the virtues may be approached in the classroom, making it an invaluable guide for all involved in teaching RE.

15.Silvio FERRARI, Andrea BENZO (Eds.), ***Between cultural diversity and common heritage. Legal and religious perspectives on the sacred places of the Mediterranean***, Ashgate, July 2014, 360pp - http://www.ashgate.com/isbn/9781472426017 - Going beyond the more usual focus on Jerusalem as a sacred place, this book presents legal perspectives on the most important sacred places of the Mediterranean. The first part of the book discusses the notion of sacred places in anthropological, sociological and legal studies and provides an overview of existing legal approaches to the protection of sacred places in order to develop and define a new legal framework. The second part introduces the meaning of sacred places in Jewish, Christian and Islamic thought and focuses on the significance and role that sacred places have in the three major monotheistic religions and how best to preserve their religious nature whilst designing a new international statute. The final part of the book is a detailed analysis of the legal status of key sacred places and holy cities in the Mediterranean area and identifies a set of legal principles to support a general framework within which specific legal measures can be implemented. The book concludes with a useful appendix for the protection of sacred places in the Mediterranean region. Including contributions from leading law and religion scholars, this interesting book will be valuable to those in the fields of international law, as well as religion and heritage studies.

16. Effie FOKAS, ***Pluralism and religious freedom in majority Orthodox contexts***, Eliamep, Working Paper n.49, 2014, 25pp. - http://www.eliamep.gr/wp-content/uploads/2014/06/49_2014_-WORKING-PAPER-_Effie-Fokasfinal.pdf - This paper draws on findings of the European Commission / Marie Curie Framework –funded research project entitled *Pluralism and Religious*

Freedom in Majority Orthodox Contexts (PluRel), based at ELIAMEP and conducted between 2010 and 2013. Here insights arising from the project regarding limitations to religious freedoms in majority Orthodox contexts are injected into broader debates about state neutrality and the extent to which religious freedom is contingent on the latter. The paper also engages with the European Court of Human Rights' handling of the concept of state neutrality.

17, Giuseppe GIORDAN, Enzo PACE (Eds.), **Religious pluralism. Framing religious diversity in the contemporary World,** Springer, 2014, 188pp - http://www.springer.com/social+sciences/religious+studies/book/978-3-319-06622-6 - This volume illustrates both theoretically and empirically the differences between religious diversity and religious pluralism. It highlights how the factual situation of cultural and religious diversity may lead to individual, social and political choices of organized and recognized pluralism. In the process, both individual and collective identities are redefined, incessantly moving along the continuum that ranges from exclusion to inclusion. The book starts by first detailing general issues related to religious pluralism. It makes the case for keeping the empirical, the normative, the regulatory and the interactive dimensions of religious pluralism analytically distinct while recognizing that, in practice, they often overlap. It also underlines the importance of seeking connections between religious pluralism and other pluralisms. Next, the book explores how religious diversity can operate to contribute to legal pluralism and examines the different types of church-state relations: eradication, monopoly, oligopoly and pluralism. The second half of the book features case studies that provide a more specific look at the general issues, from ways to map and assess the religious diversity of a whole country to a comparison between Belgian-French views of religious and philosophical diversity, from religious pluralism in Italy to the shifting approach to ethnic and religious diversity in America, and from a sociological and historical perspective of religious plurality in Japan to an exploration of Brazilian religions, old and new. The transition from religious diversity to religious pluralism is one of the most important challenges that will reshape the role of religion in contemporary society. This book provides readers with insights that will help them better understand and interpret this unprecedented transition.

18.Olen GUNNLAUGSON, Edward W. SARATH , Charles SCOTT , Heesoon BAI, **Contemplative learning and inquiry across disciplines**, Suny Press, 2014, 424pp. -http://books.google.it/books?id=cegHBAAAQBAJ&dq=learning+from+religion&lr=&hl=it&source=gbs_navlinks_s - Contemplative approaches to higher education have been gaining in popularity and application across a wide range of disciplines. Spurring conferences, a growing body of literature, and several academic programs or centers, these approaches promise to contribute significantly to higher education in the years to come. This volume provides an overview of the current landscape of contemplative instruction, pedagogy, philosophy, and curriculum from the perspectives of leading researchers and scholar-practitioners. Contributors come from a variety of disciplines, including education, management and leadership studies, humanities, social sciences, the arts, and information science. Drawing on diverse contexts, the essays reveal the applicability of contemplative studies as a watershed field, capable of informing, enriching, and sustaining the many disciplines and instructional contexts that comprise higher education. Chapters discuss the theoretical aspects of the field; the details, experiences, and challenges of contemplative approaches; and the hopes and concerns for the future of this field.

19. Maria HÄMMERLI, Jean-François MAYER, **Orthodox identities in Western Europe: Migration, settlement and innovation** (Google eBook), Ashgate Publishing, 2014, 320pp - The Orthodox migration in the West matters, despite its unobtrusive presence. It matters in a way that has not yet been explored in social and religious studies: in terms of size, geographical scope, theological input and social impact. This book explores the adjustment of Orthodox migrants and their churches to Western social and religious contexts in different scenarios. Investigating how Orthodox identities develop when displaced from traditional ground where they are socially and culturally embedded, this book offers fresh insights into Orthodox identities in secular, religiously pluralistic social contexts.

20. Aaron W. HUGHES (Ed.), **Theory and Method in the Study of Religion**, *Twenty Five Years On*, Brill 2013, 300pp - http://www.brill.com/sites/default/files/religious_studies_catalog.pdfhttp://www.brill.com/sites/default/files/religious_studies_catalog.pdf - Theory and Method are two words that cause considerable consternation in the academic study of religion. Although everyone claims to be aware of and to engage them, the fact of the matter is that they remain poorly understood. Some see the terms as irritants that get in the way of data interpretation and translation. Others may invoke them sporadically to appear in vogue but then return quickly and myopically to their material and with little concern for larger issues that such terms raise. To contribute to these debates, the present volume reproduces select articles from Method and Theory in the Study of Religion (MTSR) from the first 25 volumes of the journal, and allows a group of younger scholars to introduce and review them, asking if the issues raised are still relevant to the field.

21. Lasha KAVTARADZE et aa., **Religion in public schools** [in Georgia]. *An analysis of educational policy from the perspective of Religious Freedom,* published by Human Rights and Monitoring Center (EMC: www.emc.org.ge), Tbilisi, 2014, 43pp - http://www.scribd.com/doc/219616196/Religion-in-public-schools - The aim of this research is to analyse governmental policy on education from the perspective of religious freedom. In particular, the research examines issues such as equal access to the right of freedom of religion in public schools. It also looks at the regulation and methods of teaching religion, examines their conformity to the standards of religious freedom and to the principle of secularism. In order to encourage a religiously neutral and tolerant environment in public schools, considering the research results and identified shortcomings, several recommendations for the Ministry of Education were prepared. The actualisation of this research and its methodology will be reviewed in chapter 2. The assessments of various local and international organisations, researchers and experts evaluating the

realisation of religious freedom in public schools outline the different tendencies of violating the right of religious freedom, and these indicate the importance of studying this issue even further. Chapter 3 analyses the current legal framework and policy documents regarding their conformity with the principles of secularism and the guarantees of religious freedom. Moreover, it examines and evaluates the effectiveness of the control and prevention mechanisms implemented by the Ministry. Chapter 4 presents a discourse analysis of textbooks which were approved by the Ministry. It provides an analysis of history textbooks where it is examined whether balanced information about the different religious denominations and their comprehensive representation is given. Chapter 5 examines teachers' sentiments and attitudes towards religious minorities. It also covers an assessment of school infrastructure in terms of its conformity with the requirements of religious neutrality. This analysis is based on the observation in public schools and the results of eight focus groups held in different schools. The presented research was carried out by EMC and was part of the project "Supporting and Enabling a secular and tolerant environment in public schools" which was financially supported by the Embassy of the UK of Great Britain & Northern Ireland.

22. Roman KUHAR, *Playing with science: Sexual citizenship and the Roman Catholic Church counter-narratives in Slovenia and Croatia,* "Women's Studies International Forum", Aug 2014 online - http://www.sciencedirect.com/science/article/pii/S0277539514001198 - The article deals with the process of the "secularization" of the Roman Catholic Church and its attempts to secure exclusionary patriarchal and traditional values and interpretations in the context of issues pertaining to sexual citizenship. Taking two case studies as examples – the recent Family Code debate in Slovenia and the Health Education in Croatia – it shows how the Church and its satellite civil society organizations increasingly refrain from using "biblical discourse", substituting it with what appears as a rational, scientific discourse molded into reassuring and populist common-sense statements. In such a way, the Church is secularizing its discourse in order to "clericalize" society. Furthermore, it is successfully reinventing the issues of family and marriage as an ideological battleground of contemporary cultural wars in post-socialist societies, constituting gays and lesbians as the outsiders of the nation.

23. Mika T. LASSANDER *Post-materialist religion: Pagan identities and value change in Modern Europe* (Google eBook), Bloomsbury Publishing, 2014, 224pp. - http://books.google.it/books?hl=it&lr=&id=CosIBAAAQBAJ&oi=fnd&pg=PP1&ots=rSyFHIMBew&sig=ZeQhf9eejSgWUL_SV4tLc9myHVA – Post-materialist religion discusses the transformations of the individual's worldview, and the role religion and nature can play in contemporary European societies. In doing so, Mika Lassander brings into conversation sociological theories of secularisation and social-psychological theories of interpersonal relations, the development of morality, and the nature of basic human values. European societies are marked by an ethos of secularism, whereby overt display of religiosity is generally considered objectionable or at least unusual, with the exception of special occasions or festivals. Post-materialist religion discusses how this ethos is criticised for oppressing the individual's right to religious expression, and for forgetting that religion is an integral part of society's cultural history and grounding for ethics and morality. Lassander however argues that this ethos is a direct consequence of the cultural history itself and societal changes. He suggests that it is not a direct symptom of linear secularisation or of forgetting traditions, but an indication of the loss of relevance of 'religious aspects' such as beliefs and dogma, of traditional religions. Furthermore, he argues that it is not an indication of the loss of ethical value base, but, rather, a change in the value base itself and consequently the transformation of the legitimating framework of this value base.

24. Margarita MARKOVITI, *Education and the europeanization of religious freedoms: France and Greece in comparative perspective.* A thesis submitted to the European Institut of the London School of Economics for the degree of Doctor of Philosophy, London, September 2013, pp. 291 - http://etheses.lse.ac.uk/813/1/Markoviti_Education_and_Europeanization_of_religious_freedoms.pdf - Long national traditions of particular approaches to the 'protected spaces' of religion and education, however, render the development of common policies and practices amongst states problematic. This thesis examines the impact of the European framework of freedoms of religion and education on states' education systems. An important contribution to the scholarship of social constructivism and interpretivist studies, the thesis contextualizes the research question within the conceptual framework of Europeanization. The nature and extent of the process are approached through the structured comparative study of two cases: France and Greece. The respective educational provisions towards religion classify these countries as two of the hardest critical cases in this area of Europeanization in seemingly opposing ways. The thesis utilizes analysis of the key documents of national education, including an analysis of the crucial findings of field research that investigates the social reality of religious freedoms in the educational settings of the selected cases. The conclusions denote a discrepancy between a degree of ideational convergence in the national discourse and the discernible divergence that characterizes the practical approaches to religious freedoms in the education systems of France and Greece. The limited and differential impact of the European norms reveals the particular national factors that prove resilient to external forces of normative and policy change in the fields of religion and education. By challenging the views on the transformative impact of the European recommendations, the thesis critically raises the question on the reconsideration of the origins, the objectives and the limitations of the complex of religious rights norms in Europe.

25. David MARTIN, *Religion and Power. No Logos without Mythos*, Asghate 2014, 280pp. - http://www.ashgate.com/isbn/9781472433596 - There are few more contentious issues than the relation of faith to power or the suggestion that religion is irrational compared with politics and peculiarly prone to violence. The former claim is associated with Juergen Habermas and the latter with Richard Dawkins. In this book David Martin argues, against Habermas, that religion and politics share a common mythic basis and that it is misleading to contrast the rationality of politics with the irrationality of religion. In contrast to Richard

Dawkins (and New Atheists generally), Martin argues that the approach taken is brazenly unscientific and that the proclivity to violence is a shared feature of religion, nationalism and political ideology alike rooted in the demands of power and social solidarity. The book concludes by considering the changing ecology of faith and power at both centre and periphery in monuments, places and spaces.

26. Heather MEACOOK, *The creative teaching of Religious Education: Themes, stories and scene*, AuthorHouse, 180pp - http://books.google.it/books?id=v08uBAAAQBAJ&dq=learning+from+religion&lr=&hl=it&source=gbs_navlinks_s - This book is based on the vision that religious education (RE) can be taught creatively, with relevance to the lives of teachers and their pupils today, in predominantly secular society. RE should be taught from the perspective of knowledge and understanding of religions, to foster tolerance and to dispel prejudice and misunderstanding, without any attempt to influence children's personal beliefs. The philosophy which underpins this book is the belief that RE is best taught within an integrated approach to the humanities. The humanities are about what it is to be human, in time and place and in terms of belief. Therefore, RE is linked with history, geography, and the creative arts within five themes: human survival, light and dark, leadership, the environment, and time and motion. As well, there is accurate and detailed subject knowledge about the six major world faiths and plays/scenes about them written and produced in schools by myself. The book is in alignment with the British National Curriculum, which requires that RE is taught in schools, and with the latest Ofsted Report (2010), which states that there is a need for guidance for teachers, and more creative and innovative approaches to link RE with the wider

27. Abbas MEHREGAN, *Religion, religiosity, and democratic values. A comparative perspective of Islamic and non-Islamic societies*, Brill 2014, s.i.p - http://www.brill.com/sites/default/files/religious_studies_catalog.pdf - Does religiosity diminish democratic economic and civil tendencies? Do Islamic traditions provoke more hostility to democratic values in comparison to other religious traditions? In *Religion, Religiosity, and Democratic Values*, Abbas Mehregan undertakes an empirical examination of the effects of individual religiosity, historical religion, institutional democracy, and socioeconomic development on attitudes towards free market economics and confidence in traditional, modern, and post-modern civil society organizations. Using multilevel analysis, Mehregan compares 60 Islamic, Christian, Buddhist, Hindu, and folk-religion societies in these regards. Furthermore, in addition to an empirical comparison of Sunni and Shia Islamic countries, theoretical investigation of the relationship between Islam and democratic economic and civil values provides a comprehensive insight into the topic.

28. Michael R. OTT (Ed.), *The dialectics of the Religious and the Secular: Studies on the future of religion,* Brill, 2014, pp. xx+277 - http://www.brill.com/products/book/dialectics-religious-and-secular - This book contains the work of fifteen international scholars who have wrestled with the question of the relevancy, meaning, and future of religion within the context of the increasing antagonisms between the religious and secular realms of modern civil society and its globalization. Through their chosen topics in analyzing these issues in the 20th and 21st centuries, each author also indicates the possibility of mitigating if not preventing the continuation of this antagonism by historically moving toward a more reconciled and humane future global society.

29. Luca OZZANO, Francesco CAVATORTA (Eds.), *Religiously oriented parties and democratization*, Routledge, 2014, 174pp - http://www.routledge.com/books/details/9781138775381/ - To the surprise of both academics and policy-makers, religion has not been relegated entirely to the private sphere; quite the contrary. Over the last few decades, religion has begun to play a significant role in public affairs and, in many cases, directly in political systems. This edited volume analyses in detail how religion and religious precepts inform the ideology, strategies and electoral behaviour of political parties. Working with an original and innovative typology of religiously oriented political parties, the book examines cases from different regions of the world and different religious traditions to highlight the significance of religion for party politics. This interest for religiously oriented parties is combined with an interest in processes of democratic change and democratic consolidation. Political parties are central to the success of processes of democratization while religion is seen in many circles as an element that prevents such success because it is perceived to be a polarising factor detrimental to the consensus necessary to build a liberal-democratic system. Through the different case-studies presented here, a much more complex picture emerges, where religiously oriented political parties perform very different and often contradicting roles with respect to democratic change.

30. Bert ROEBBEN, *Seeking sense in the city. European perspectives on religious education*, LIT Verlag, Berlin [2]2014, 305pp https://mail.google.com/mail/u/0/?pli=1#inbox/14796f08593dc552 - Ann Casson, from the Book review published in "International Studies in Catholic Education" vol. 6 (2014) 2, 212-215: "Seeking sense in the city" makes a valuable contribution to the understanding of RE in a European context. Roebben offers this book as "a modest mirror of what is going on in the kosmopolis Europe" with regard to RE theory and practice. This is a 2nd edition (first ed. published in 2009) and includes 3 new chapters. The book will appeal to the religious educators in many different fields: schools, universities, churches and in the home. For Roebben, RE is understood in the widest sense: it is a long life process. It encompasses not only RE in the school classroom, but also morale education, youth ministry, theological education in universities, catechesis in parishes and in the home" (…).

31. Jörg RÜPKE, *From Jupiter to Christ: On the History of Religion in the Roman imperial period* (Google eBook), Oxford University Press, 2014, 336pp -http://books.google.it/books?id=me38AwAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - The history of Roman imperial religion is of fundamental importance to the history of religion in Europe. Emerging from a decade of

research, From Jupiter to Christ demonstrates that the decisive change within the Roman imperial period was not a growing number of religions or changes in their ranking and success, but a modification of the idea of 'religion' and a change in the social place of religious practices and beliefs. Religion is shown to be transformed from a medium serving the individual necessities - dealing with human contingencies like sickness, insecurity, and death - and a medium serving the public formation of political identity, into an encompassing system of ways of life, group identities, and political legitimation. Instead of offering an encyclopedic presentation of religious beliefs, symbols, and practices throughout the period, the volume thematically presents the media that manifested and diffused religion (institutions, texts, and law), and analyses representative cases. It asks how religion changed in processes of diffusion and immigration, how fast (or how slow) practices and institutions were appropriated and modified, and reveals how these changes made Roman religion 'exportable', creating those forms of intellectualisation and enscripturation which made religion an autonomous area, different from other social fields.

32. Hartmut RUPP, Stefan HERMANN (Eds.), *Religionsunterricht 2020. Diagnosen, Prognosen, Empfehlungen*, Calwer Verlag 2013, 286pp. – A' l'initiative de différents instituts de formation et de recherche (pädagogische Hochschulen) du Land du Bade-Wurtemberg, des réflexions de 16 spécialistes sont ici proposées en vue de définir ce que sera l'enseignement de la religion protestante en milieu scolaire en 2020. Pourquoi cette date ? Selon les statistiques, la prochaine décennie verra un changement radical de l'enseignement de cette discipline, dû à deux phénomènes majeurs : la baisse du nombre d'élèves en général et d'élèves protestants en particulier ; la diversité de leurs origines religieuses. A' quoi s'ajoutera entre 2020 et 2030 le départ à la retraite d'un nombre important de professeurs de religion. L'étude pointe l'évolution du religieux dans les termes suivants : subjectivisation de la foi ; lien avec les biographies individuelles ; esthétisation ; pluralisme ; avancée de la sécularisation et donc recul du religieux chrétien ecclésial ; différenciation des réalités religieuses selon les lieux et les contextes ; présence de l'islam et des religions non-chrétiennes. A' cela s'ajoutent des changements de la pédagogie et l'évolution du système éducatif et scolaire dans son ensemble. Quelques perspectives d'avenir ? Maintenir la Bible au cœur de l'enseignement ; bâtir un enseignement « 2.0 » (en 2020 tous les élèves seront des 'digital natives') ; adopter une didactique performative dans un enseignement 'confessionnel-coopératif' (ou œcuménique) ; aborder cet enseignement comme une 'philosophie pour enfants' ; croiser pédagogie et accompagnement d'aide pour les jeunes (d'après J.Cottin, in RHPhR 2014, n.2, 215-216).

33.Marc SEDGWICK, *Making European Muslims: religious socialization among young Muslims in Scandinavia and Western Europe,* Routledge 2014, 308pp. (Google e-book) - http://books.google.it/books?id=D5qQBAAAQBAJ&lr=&hl=it&source=gbs_navlinks_s - *Making European Muslims* provides an in-depth examination of what it means to be a young Muslim in Europe today, where the assumptions, values and behavior of the family and those of the majority society do not always coincide. Focusing on the religious socialization of Muslim children at home, in semi-private Islamic spaces such as mosques and Quran schools, and in public schools, the original contributions to this volume focus largely on countries in northern Europe, with a special emphasis on the Nordic region, primarily Denmark. Case studies demonstrate the ways that family life, public education, and government policy intersect in the lives of young Muslims and inform their developing religious beliefs and practices. Mark Sedgwick's introduction provides a framework for theorizing Muslimness in the European context, arguing that Muslim children must navigate different and sometimes contradictory expectations and demands on their way to negotiating a European Muslim identity.

34. Adam B. SELIGMAN (Ed.)*, Religious Education and the challenge of Pluralism*, Oxford University Press, 01 Sept 2014, 256pp. – www.oxforduniversitypress.com - The essays in this volume offer a groundbreaking comparative analysis of RE, and state policies towards RE, in seven different countries and in the European Union as a whole. They pose a challenging and crucial question: can RE effect positive civic change and foster solidarity across different ethnic and religious communities? In many traditional societies and increasingly in secular European societies, our place in creation, the meaning of good and evil, and the definition of the good life, virtue, and moral action, are all addressed primarily in religious terms. Despite the promise of the Enlightenment and of the nineteenth-century ideology of progress, it seems impossible to come to grips with these issues without recourse to religious language, traditions, and frames of reference. Unsurprisingly, countries approach RE in dramatically different ways, in keeping with their respective understandings of their own religious traditions and the relative saliency of different ethno-religious groups within the polity. *RE and the challenge of Pluralism* addresses a pervasive problem: in most cases, it is impossible to provide a framework of meaning, let alone religious meaning, without at the same time invoking language of community and belonging, or of borders and otherness. This volume offers in-depth analysis of such pluralistic countries as Bulgaria, Israel, Malaysia, and Turkey, as well as Cyprus--a country split along lines of ethno-religious difference. The contributors also examine the connection between RE and the terms of citizenship in the EU, France, and the USA, illuminating the challenges facing us as we seek to educate our citizenry in an age of religious resurgence and global politics.

35. Prakash SHAH, Marie-Claire FOBLETS, Mathias ROHE (Eds.) *Family, religion and law. Cultural encounters in Europe,* Brill, 2014, 260pp - http://www.ashgate.com/isbn/9781472433152 - 'In twenty-first century Europe, the recognition and fair treatment of diversity in law is central to realising justice yet remains a daunting challenge for legal systems. This impressive collection does not claim to offer a comprehensive solution but persuasively shows how the best approaches combine knowledge, openness and sensitivity with a firm grasp of principle.' (Helena Wray, Middlesex University, UK) - 'Each chapter of this book is an intelligent and sensitive reminder of the principle according to which justice is not equality but treating differently what is different.' (Carlos Gómez Martínez, President of the Court of Appeal of the Balearic Islands and Former Director of the Spanish Judicial School) - 'Family, Religion and Law: Cultural Encounters in Europe offers a most timely, rich and much needed body of

comparative work which presents discerning insights into the challenges of legal pluralism and the ways in which cultural and religious minorities in a range of European contexts navigate the legal system. This book fills a critical gap in current research, offering lawyers, academics, judges, parliamentarians and many others, unique and critical insights into the key questions they ought to be asking.' (Puja Kapai, Associate Professor of Law, University of Hong Kong).

36. Learty Letroy SHAW, *Exploring the struggle of balancing academics, religion, and mission at faith-based colleges and universities*, Ph Dissertation, Mercer University, 2014, 159pp. - http://gradworks.umi.com/35/81/3581278.html - Leaders at faith-based institutions struggle to provide equitable attention to academics, religious heritage, and the secular mission of the institution; as a result, leaders find themselves mitigating conflict that arises from this imbalance. The purposes of this study were: (a) to explore the struggle of imbalance that leaders at faith-based institutions experience; (b) expose the areas of tension that exists among education, theology, and politics. Meier (2002) stated that conducting hybrid studies of this type between religion and education could possibly be a microcosmic reflection of the broader xenophobic connection that exists between religion and politics within society. This case study is an immerse qualitative analysis of data collected from semi-structured interviews and document review. Criteria used in the selection process were: (a) the institutions religious affiliation, (b) Carnegie classification, and (c) membership with ATS and CCCU. The immersion data process was used to review, code, and analyze data to create categories and themes. Upon careful review of each institution's history, IPEDS data, and financial statement, Northwest Faith-Based University was selected for this study since the institution reflected the greatest trend in revenues, expenditures, and losses in the site selection pool. The results show that: (a) Conflict is contained and resolved inter-departmentally; (b) Relationships within the institution are unit-bounded, collegial, and subjective; (e) Religious affiliates at NFBU are primarily colleagues and partners with limited decision-making authority; (d) Leaders at NFBU are more concerned with "internal" constraints; external constraints are limited to donors, and alumni rather than religious constituents; (e) Faith is defined by language and religious tenants; and (f) Politics exists, and are bureaucratic or ordered. Suggestions for further research include: (a) Exploring the use of religious language, and how it impacts the sense of balance at faith-based institutions; (b) Exploring the parallelism between the politics of religious governance and U.S. legislation, and (c) Examining homiletical delivery paradigms within the realms of teaching and learning in Higher Education as a means of providing teachers and theologians with some best practices regarding andragogical praxis and delivery.

37. Davis TAYLOR THIEL, *The evolution of religion and evolution of culture*. A thesis submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, the University of British Columbia, Vancouver, July 2014, 224pp - https://circle.ubc.ca/bitstream/handle/2429/48519/ubc_2014_september_davis_taylor.pdf?sequence=4 - The emerging science of religious evolution (the evolution of traits that distinguish religious individuals from non-religious ones) and the emerging science of cultural evolution have recently entered into a reciprocal relationship, each having something to offer the other. The theory of cultural evolution offers the field of religious evolution a powerful set of models and concepts for explaining important traits and facts that are not explained by genetic evolution. But theories of cultural evolution face their own important challenges, and theorists within the field do not agree about how cultural evolution itself should be explained, and focusing on religion makes some abstract and difficult questions in this domain more concrete and tractable. Thus, the field of religious evolution also offers the theory of cultural evolution a way of clarifying its commitments, and of demonstrating its ability to respond to important challenges. This dissertation addresses both sides of this reciprocal relationship, taking advantage of the opportunity to develop at the same time both a better understanding of the nature of religion and a better understanding of the nature of cultural phenomena in general. One goal, then, is to address philosophical, foundational questions about what religion is from within the scientific worldview. I address this goal in two independent articles, which comprise chapters 2 and 3. In the 4th chapter, however, I pursue a different goal, extracting from the study of religion a methodological lesson that applies for the study of cultural phenomena in general. Twenty years ago adaptationist theories in psychology appealed almost exclusively to genetic selection at the individual level, but developments since then have caused a growing number of scientists to suspect that this is too narrow a view of human evolution. I argue that the study of religion confirms these suspicions. Thus, by examining religion from the evolutionary point of view, we learn not just about the nature of religion, but also about the nature of the evolutionary perspective itself.

38. Roberto TOTTOLI, *Islam e insegnamento della religione: problemi di definizione ed esperienze europee,* in G. Arrigoni, C.Consoni, A. Però (edd.), *Proposte per l'insegnamento della Storia delle religioni nelle scuole italiane*, Sestante edizioni, Bergamo 2014, pp. 53-73 – www.sestanteedizioni.it – L'A.: "In questo mio contributo intendo offrire una rapida introduzione in tre direzioni: una breve rassegna di quanto è stato discusso sull'insegnamento della religione in relazione all'islam; un'analisi di punti di problematicità destinati ad emergere nel caso in cui si affrontasse in maniera seria in Italia la questione; le peculiarità che si evidenziano dalle soluzioni europee derivate dai quadri normativi e modelli culturali tra loro molto diversi". L'A. conclude il saggio annotando che "in un quadro estremamente variegato di legislazioni europee, non mancano per l'islam problemi di rappresentatività, persino in quelle regioni in cui risiedono comunità musulmane storiche. Ciò avviene in alcuni Paesi ex-comunisti e a maggioranza ortodossa, dove la caduta dei regimi ha visto una rinascita identitaria cristiana. Nei Paesi tradizionalmente più aperti a un'istruzione generica e non confessionale, e quindi di storia delle religioni, la comunità islamica segnala in maniera crescente una pregiudiziale anti-islamica. Questa va unita a problemi curriculari e alla scarsità di controlli in certe realtà nazionali sull'istruzione islamica e su chi la impartisce. (…) Il processo che prende maggiormente forza sembra quello di una confessionalizzazione sempre più rigida dell'istruzione religiosa e quindi di una sua frammentazione sempre più complessa. E questo va in direzione opposta a quella di una asettica storia delle religioni che vada bene a tutte le confessioni e che soprattutto sostituisca l'insegnamento confessionale richiesto dalle varie religioni, comprese le comunità islamiche europee".

39. Danijela TRŠTAN (Ed.), *The Arab World in History textbooks and Curricula*, Slovenian National Commission for UNESCO, Lijubliana 2014, 206pp - http://wff1.ff.uni-lj.si/oddelki/zgodovin/DANIJELA/DIDAKTIKAZGODOVINE/_private/UNESCO/_ArabWorld.pdf#page=97 - The present publication is the last book which was published for the project Euro-Arab Dialogue: Textbook Analysis. It contains an analysis and evaluation of the history of today's Arab countries in the history curricula for elementary and secondary schools in ten countries. Contents of the book: *Introduction* (Danijela Trškan) p.7 - *History Teaching in Québec: A Case Study of the Arab World in Textbooks* (Marc-André Éthier, David Lefrançois, Stéphanie Demers) p.11 - *Perceptions of Arabs in Croatian History Textbooks* (Snježana Koren) 27 - *The Arab World in the Subject of History in Elementary and Secondary Schools in Greece* (Eleni Apostolidou) 35 - *The Arab World in the Israeli History Curriculum* (Tsafrir Goldberg) 55 - *Arab History in History Textbooks and Curricula in Lithuania* (Benediktas Šetkus) 75 - *Arab History in Portuguese Textbooks* (Isabel Barca) 97 - *The Arab World in Romanian History Textbooks* (Carol Capita, Laura-Elena Capita) 111- *History of Today's Arab Countries in Elementary History Curricula and Textbooks in Slovenia* (Danijela Trškan) 131 - *Arab Countries after 1945 in History Textbooks for Elementary and Secondary Schools in Slovenia* (Danijela Trškan) 147 - *Arabic Literature in Slovenian University and High School Syllabi* (Tone Smolej) 159 - *The Arab World and the History Curriculum in English Primary Schools* (Penelope Harnett) 167 - *Arabs in the US History Curriculum* (Barbara Winslow) 185.

40. Renata UITZ, *Religion in Public Square. Perspectives on Secularism*, Eleven Law International Publishing, Budapest 2014, 222 pp - http://www.elevenpub.com/law/catalogus/religion-in-the-public-square-1# - What is the place of religion and religious convictions in government, politics and in public life – taking into consideration the need to respect the free exercise of religion? In the separation or neutrality paradigm, religious organizations (churches) are expected to stay away from public affairs. But other models of state neutrality and secularity – rooted in historical struggles and influenced by experiences and mistakes – result in differing forms of cooperation between religious organizations and the state.

41. Helena VILAÇA, Enzo PACE, Inger FURSETH, Per PETTERSSON (Eds.), *The Changing Soul of Europe. Religions and Migrations in Northern and Southern Europe,* Asghate 2014, 280pp - http://www.ashgate.com/isbn/9781472434692 - This book paves the way for a more enlarged discussion on religion and migration phenomena in countries of Northern and Southern Europe. From a comparative perspective, these are regions with very different religious traditions and different historical State/Church relations. Although official religion persisted longer in Nordic Protestant countries than in South Mediterranean countries, levels of secularization are higher. In the last decades, both Northern and Southern Europe have received strong flows of newcomers. From this perspective, the book presents through various theoretical lenses and empirical researches the impact mobility and consequent religious transnationalism have on multiple aspects of culture and social life in societies where the religious landscapes are increasingly diverse. The chapters demonstrate that we are dealing with complex scenarios: different contexts of reception, different countries of origin, various ethnicities and religious traditions (Catholics, Orthodox and Evangelical Christians, Muslims, Buddhists). Having become plural spaces, our societies tend to be far more concerned with the issue of social integration rather than with that of social identities reconstruction in society as a whole, often ignoring that today religion manifests itself as a plurality of religions. In short, what are the implications of newcomers for the religious life of Europe and for the redesign of its soul?

JOURNALS ● e-JOURNALS

42. Sami ADWAN, Daniel BAR-TAL and Bruce E. WEXLER, *Portrayal of the Other in Palestinian and Israel Schoolbooks: A Comparative Study,* "Political Psychology", abstract early online published before inclusion in a issue, 30 August 2014 - http://onlinelibrary.wiley.com/doi/10.1111/pops.12227/abstract;jsessionid=34E0EFB9A496AAF15B062A1AEE744ED1.f01t01?deniedAccessCustomisedMessage=&userIsAuthenticated=false -The present study examined how Israelis and Palestinians present their narratives related to their conflict in school textbooks used by the state educational system and the ultraorthodox community in Israel and by all Palestinian schools in Palestinian National Territories. The focus was on how each side portrays the Other and their own group. The content analysis was based on a developed conceptual framework and standardized and manualized rating criteria with quantitative and qualitative aspects. The results showed in general that (1) dehumanizing and demonizing characterizations of the Other are rare in both Israeli and Palestinian books; (2) both Israeli and Palestinian books present unilateral national narratives that portray the Other as enemy, chronicle negative actions by the Other directed at the self-community, and portray the self-community in positive terms with actions aimed at self-protection and goals of peace; (3), there is lack of information about the religions, culture, economic and daily activities of the Other, or even of the existence of the Other on maps; (4) the negative bias in portrayal of the Other, the positive bias in portrayal of the self, and the absence of images and information about the Other are all statistically significantly more pronounced in Israeli Ultra-Orthodox and Palestinian books than in Israeli state books.

43. Bengt-Ove ANDREASSEN, *Christianity as culture and religions as religions. An analysis of the core curriculum as framework for Norwegian RE,* "British Journal of Religious education", vol. 36 (2014) 3, 265-281 – http://www.tandfonline.com/doi/abs/10.1080/01416200.2013.873388?queryID=%24{resultBean.queryID} - Religious education (RE) in Norwegian public schools has attracted much attention as a result of criticism from the UN's Human Rights Committee in 2004 and the European Court of Human Rights (ECHR) in 2007. Due to the statement from the UN and the conviction in the ECHR, revisions have been made in the Education Act and the curriculum for RE. However, the core curriculum for primary and secondary

schools and adult education introduced in 1993 has not been revised. The scope of the article is to analyse the core curriculum and show how this document constructs Christianity as culture and national heritage, leaving other religions as something 'other' in Norwegian society. The main argument is thus that the core curriculum provides a qualitative bias towards Christianity in the Norwegian educational system in general, and especially in RE.

44. Geir AFDAL, *Modes of learning in religious education*, "British Journal of Religious Education", vol. 36 (2014) 3, online 15 Aug 2014 - http://www.tandfonline.com/doi/abs/10.1080/01416200.2014.944095 - This article is a contribution to the discussion of learning processes in religious education (RE) classrooms. Socio-cultural theories of learning, understood here as tool-mediated processes, are used in an analysis of three RE classroom conversations. The analysis focuses on the language tools that are used in conversations; how the tools mediate; the dynamics they create between pupils and teachers; and how new language tools are created and enrolled. The following three modes of learning are found: distancing, dynamic and expansive. These modes are collectively enacted by teachers and students in the context of the classroom. The article therefore argues that RE classrooms can best be understood as social practices, rather than sums of individual cognition. Empirically, religion is in the making in RE – in the shape of bits, pieces and processes. In the material, however, RE is an educational practice, not a religious practice.

45. Cok BAKKER & Ina TER AVEST, *Coming out religiously: Life orientation in public schools*, "Religious Education: The official journal of the Religious Education Association", vol. 109 (2014)4, 407-423 - http://www.tandfonline.com/doi/abs/10.1080/00344087.2014.924774 - In the post-pillarized society of the Netherlands, formal religious education still is structured according to religious dividing lines. "Religion" in confessional schools is a compulsory subject; in public schools, taking a so-called neutral position with regard to religious traditions, "Religion" is an optional subject (Protestant, Roman Catholic, or Islamic religious education or Humanistic World View Education), taught to pupils on parents' request. Nowadays, due to processes of modernization, globalization, and individualization, the position of religion in society has changed and subsequently the position of "Religion" as a subject in classes has changed. These days for principals and teachers in public schools it is urgent to reflect on their positionality regarding (religious and secular) worldview education. In this contribution we present our findings from document analysis and from (focus group) interviews with principals, and from observations in public schools, resulting in a plea for "Life Orientation *for all*" as a compulsory subject in all schools for all pupils.

46.Denis BARIČ, Josip BARUSIČ, *Quality of RE in Croatia assessed from teachers' perspectives,* "British Journal of Religious Education", vol. (2014) 3 - http://www.tandfonline.com/doi/abs/10.1080/01416200.2014.923375?queryID=%24{resultBean.queryID} - The main aim of the present study was to examine the quality of RE in Croatian primary schools when assessed from teachers' perspective. RE teachers ($N = 226$) rated the impact of certain factors on the existing quality of RE in primary schools and expressed their expectations about the future status of this aspect of education. In addition, teachers rated different sources of their professional satisfaction as RE teachers. We identified understandable latent dimensions of teachers' opinions, expectations and satisfaction where retained dimensions are modestly interrelated. The conducted regression analyses suggest that teachers with different professional status-related personal attributes are fairly uniform in their views, expectations and satisfactions. An interesting finding of this study concerns the relationship between school-based Catholic RE and the parish-based catechesis, where an existing relationship represents a weak source of RE teachers' satisfaction. This represents a valuable empirically driven insight regarding the Catholic RE in Croatian schools with some importance to the broader context of RE in general.

47. Philip BARNES, *Religious studies, religious education and the aims of education*, "British Journal of Education", vol. 36 (2014) 4, published online o5 Sept 2014 - http://www.tandfonline.com/doi/abs/10.1080/01416200.2014.953912 - This article interacts with a recent article by Denise Cush and Catherine Robinson in which they call for a new dialogue between religious studies in universities and religious education, and identify a number of developments in religious studies that have implications for the practice of religious education in schools. Cush and Robinson are representative of an influential body of opinion among religious educators that looks to religious studies for inspiration. It is argued that they, along with others, fail to appreciate the difference between the aims of religious studies and those of religious education and that this unrecognised difference leads them both to engage uncritically and superficially with the history of post-confessional religious education and to fail to recognise that the roots of some of the weaknesses in contemporary religious education can be traced to the influence of religious studies over it. Showing that religious education has (and is required to have) a different set of aims from religious studies (though some aims may be held in common) alerts us to its distinctive nature, and this in turn facilitates a clearer understanding of its role in schools, which can serve both to direct and to evaluate educational outcomes.

48. Zvi BERGER, *Negotiating between equality and choice - A dilemma of Israeli educational policy in historical context*, "Italian Journal of Sociology of Education", vol. 6 (2014) 2, 88-114 - http://www.ijse.eu/wp-content/uploads/2014/06/2014_2_5.pdf - In this article, I focus upon an underlying and recurring tension between two recurring and often interrelated areas of tension in Israeli education, the interplay between centralizing and decentralizing tendencies, and the clash between the values of equality and choice. I show how these tensions come to fore in relation to three turning points in Israeli educational policy formation: 1) the of state recognition of political and ideological trends of education in 1953; 2) the educational reform and integration program of 1968-69 and subsequent efforts of implementation; 3) the various proposals and programs of decentralization, recognizing community schools, school autonomy, school-based management and parental choice of the 1980's and '90's, whose effects are felt to this day. I then bring a number of prominent examples of ideologically oriented choice

initiatives which have emerged within the last 3 decades in Israeli state education, and I argue for the encouragement of such initiatives, while ensuring through proper regulation that the commitment to equality be maintained. I also argue that striving for true educational equality for peripheral communities requires vast resources, and that with proper regulatory frameworks the 'third sector'can and should be part of this process. Within this context, Non-Organizations (NGO's), foundations and private donors may be seen as potential strengthening agents of public education, rather than as facilitators of its dissolution.

49. Jenny BERGLUND, *Teaching Orthodox religious education on the border*, "British Journal of Religious Education", vol.36 (2014) 3, 282-297 – http://www.tandfonline.com/doi/abs/10.1080/01416200.2014.902805?queryID=%24{resultBean.queryID} - In geographical areas bordering those of other states, the function of educational systems, as the means for states to foster their citizens, is challenged by ambiguities and tensions connected to intercultural experiences. In this article, I illustrate some of the findings from a project that studies religious education in four border areas around the Baltic Barents Sea, by bringing forward the case of a school teacher who teaches Orthodox religious education (ORE), in a town in Finland close to the border with Russia. Thus, the aim is to present and discuss ORE in Finland as well as to understand what implication the border situation can have on RE.

50. Lene BUCHERT, *Learning needs and life skills for youth: an introduction*, "International Review of Education", published online 14 July 2014 - http://link.springer.com/article/10.1007/s11159-014-9431-3 - This introduction to the special issue of the *International Review of Education (IRE)* on "Learning needs and life skills for youth" has two main parts. The first part is a conceptual discussion of the learning areas identified for youth in the context of globalisation, marginalisation and rising unemployment levels worldwide. It is argued that the new kinds of skills and behaviour needed to sustain economic growth and development, and to permit individuals to lead autonomous lives – so-called "21st-century skills" – are often conflated with so-called "life skills", despite the latter term's stronger notion of whole-person development of individuals in view of their identity and self. In the second main part, this conceptual analysis then serves as the lens for a brief presentation of the papers in this special issue which discuss the topic from different perspectives in the contexts of Palestine and the broader Middle East and North Africa (MENA) region, China, Ghana, sub-Saharan Africa.

51. Kaye V. COOK, Kathleen C. LEONARD, *A relationally integrated systems model for faith and learning in developmental psychology,* "Journal of Psychology and Theology", vol. 42 (204) 2 - http://www.questia.com/library/journal/1G1-372096970/a-relationally-integrated-systems-model-for-faith - In writing this paper, we were asked to talk about faith-learning integration within a developmental psychology classroom. For developmental psychologists, integration necessarily takes place on two levels: one's developmental theory, which should apply to faith development as well as development in other areas, and one's developmental practices in the classroom. This complexity is endemic to developmental psychology and yet there is a scarcity of writing from developmental psychologists in the field of integration. This paper therefore has two primary purposes: (a) to introduce a theoretical model (actually a meta-model) of integration that is grounded in the developmental literature and that attempts to capture the complexity of development, including faith development; and (b) to describe pragmatic approaches to integration in the classroom that developmental psychologists typically use.

52. Maeve COOKE, *The limits of learning: Habermas' social theory and religion*, "European Journal of Philosophy", article first published online: 29 July 2014 - http://onlinelibrary.wiley.com/doi/10.1111/ejop.12099/abstract;jsessionid=309DFAA35ACAB94BB943291311751D2E.f01t03?deniedAccessCustomisedMessage=&userIsAuthenticated=false - Habermas' view that contemporary philosophy and social theory can learn from religious traditions calls for closer consideration. He is correct to hold that religious traditions constitute a reservoir of potentially important meanings that can be critically appropriated without emptying them of their motivating and inspirational power. However, contrary to what he implies, his theory allows for learning from religion only to a very limited degree. This is due to two core elements of his conceptual framework, both of which are key features of his account of postmetaphysical thinking. The first is the requirement of ethical agnosticism; this requires philosophy and social theory to refrain from offering guidance on questions of the good life. The second is his language-immanent conception of truth in the domain of practical reason; this follows from his rejection of any source of validity beyond human communication in this domain. I make the case for a more robust account of learning from religious traditions and metaphysical worldviews, arguing that for this purpose Habermas must modify his requirement of ethical agnosticism and relinquish his language-immanent conception of truth.

53. Merike DARMODY, Maureen LYONS & Emer SMYTH, *The home-school interface in religious and moral formation: the Irish case*, "British Journal of Religious education", vol.36 (2014) 4, published online 04 Sept 2014 - http://www.tandfonline.com/doi/abs/10.1080/01416200.2014.944097 - With the student body across Europe becoming more diverse, the issue of religious education in schools has come to receive greater attention. In the context of the specific historical and institutional context of the Irish primary educational system, this paper addresses aspects of the religious and moral formation of primary school children. The methodology employed in this study is qualitative: it is based on in-depth interviews with school principals, teachers and parents, and focus groups with students in five case-study schools. The paper examines the role of both home and school in the development of religious and secular beliefs. It also examines the way children are active agents in their own moral development, specifically how they mediate and interpret three sets of influences, namely formal school-based religious instruction, the broader school climate, and the implicit values and beliefs communicated by school, parents and the wider family.

54. Grace DAVIE, *Managing pluralism: the European case,* published online 19 Sept 2014: DOI 10.1007/s12115-014-9834-6 - http://link.springer.com/article/10.1007/s12115-014-9834-6#page-1 – This article begins by clarifying the meanings attributed to pluralism; it then paces the European case in a global context. The body of the article looks at the management of religious pluralism in Europa in terms of commonality and difference. At one and the same time, Europe is becoming increasingly secular and religiously plural – both trends are important if we are to understand the issues ad stake. A close examination of four individual case (Britain, France, Netherlands and Greece) reveals, however, that it is important not be considered a rather different feature: the European Court of Human Rights, noting its place in the management of religious pluralism. A growing jurisprudence emanating from the Court is becoming increasingly influential.

55. T.FAIX, *Semantics of faith. Methodology and results regarding young people's ability to speak about their beliefs,* "Journal of Empirical Theology", vol. 27 (2014), 36-56 - http://booksandjournals.brillonline.com/content/journals/10.1163/15709256-12341293 - In recent years, the relationship between spirituality and youth has become a defining concept in religious discourse, and yet has also become so confused and vague that clarity is still required. Over the last two decades, any number of vast empirical surveys on the spirituality of adolescents has been undertaken in German-speaking Europe. These surveys were mostly quantitative, resulting in what Elmhorst calls: "God as semantic blank space", demonstrating that young people are unable to talk about their spirituality. The most recent survey (2010 to 2012), commissioned by the Protestant Church of Westphalia, was conducted in the opposite fashion: Adolescents were first asked about their faith (using a qualitative survey, incorporating methods such as symbols, collages, interviews, etc.) and the young people's concepts were then utilized for a subsequent quantitative survey. Following a short introduction outlining the problem, this article will then be subdivided into four more points: (1) The theoretical background of the research, (2) the methodology and the design of analysis and a summary of the central results, (3) a presentation of the consequences of the results for the current scholarly debate and (4) a reflection on the methodology and the conceptual approach.

56. Nigel Peter M. FANCOURT, *Re-defining 'learning about religion' and 'learning from religion': a study of policy change*, "British Journal of Religious Education", published online 21 July 2014 - http://www.tandfonline.com/doi/abs/10.1080/01416200.2014.923377 - The study of how policy processes shape religious education as a curriculum subject, rather than within faith schooling, is relatively unexplored. This paper applies a policy analysis perspective to an important distinction in non-confessional English religious education, which has also been adopted internationally: 'learning about religion' and 'learning from religion'. The changing nature of the distinction in English policy documents from 1994 is examined in the light of three main voices of influence on educational policy: neo-conservatives, neo-liberals and progressives. These changes are also analysed through three policy contexts: influence, text production and practice. Revisions to policy wording are interpreted in the light of this theory, showing the growing significance of neo-liberalism, and the nature of compromise, amendment and ambiguity. The implications for an understanding of the inter-relationship between policy, pedagogy and practice are then considered.

57. Alessandro FERRARI, *L'Islam in Italia. Un'occasione per il diritto di libertà religiosa*, "Ad Gentes", vol. 17 (2013) 1, 40-51 – http://www.emi.it – L'articolo inquadra la questione dello statuto giuridico dei musulmani in Italia nella cornice del diritto di libertà religiosa, evidenziando come molte delle difficoltà legate alla questione di questa presenza religiosa derivino dalla insufficiente organicità di un diritto trascurato e letto in questi ultimi anni in una prospettiva securitaria e dirigistica. Mettendo in luce la comparabilità delle esigenze manifestate dalle comunità musulmane con quelle delle altre confessioni, l'articolo descrive le varie tappe che, fino ad oggi, hanno caratterizzato i rapporti tra islam e istituzioni pubbliche italiane.

58. Leni FRANKEN, *Religious and citizenship education in Belgium/Flanders: suggestions for the future*, "Education, citizenship and social justice", published online before print, Aug 13, 2014 - http://esj.sagepub.com/content/early/2014/08/13/1746197914545924.abstract - citizenship education is one of the cross-curricular achievements, but it is not scheduled as a separate school subject. Alternatively, citizenship education is integrated in diverse school subjects and particularly in the religious education classes. However, with this didactical approach, two problems arise. First, attention to liberal, democratic values is not always given in a sufficient, convincing way and is often dependent on the teacher staff's efforts and goodwill. Second – and more important –, religious education in Belgium is organized by the independent religious instances of the recognized religions and not by the state. As a result, religious education teachers are often responsible for citizenship education, without supervision of the state. Not surprisingly, the aims of citizenship education are not always reached and Flanders scores below the European average with regard to citizenship education. In order to improve this situation, this article recommends a new, obligatory, non-confessional subject about (and not into) religion, where attention is given to religious diversity, ethics, philosophy and citizenship education. For pragmatic reasons, an immediate introduction of this subject would be impossible, but a gradual and profound change is recommended.

59. Steve GARNER, Saher SELOD, *The racialization of Muslims: empirical attitudes of islamophobia,*"Critical Sociology"*,* vol. 40 (2014) 4, published online before print Jul.7,2014 - http://crs.sagepub.com/content/early/2014/07/07/0896920514531606.abstract - Racialization is a concept that is theoretically underdeveloped. Although there has been an increased interest in Islamophobia since 9/11, it is very rarely discussed as racial in its nature. In this special issue on *islamophobia and the racialization of Muslims* scholars connect racism to islamophobia. This issue situates racialization as a way to explain and understand islamophobia, as racism towards a Muslim population. Through empirical studies, this issue uncovers the processes of

racialization of Muslims and the rise of islamophobia in both Europe and the USA. Case studies include the experiences of middle-class US Muslims; of white British converts to Islam; of young working-class British-Pakistani men; policing practices in Ireland; and the construction of Muslim identities through online comments about a reality television show. As well as identifying some issues specific to the nation, each case study also reveals the intersection of the racialization process with class and gender experiences.

60. J. GOODALL, K. GHENT, *Parental belief and parental engagement in children's learning*, "British Journal of Religious Education", vol. 36 (2014) 3, 332-352 - http://www.tandfonline.com/doi/abs/10.1080/01416200.2013.820168?queryID =%24{resultBean.queryID - This article reports on a small scale study, examining the influence of parental faith belief on parental engagement with children's learning. The literature surrounding parental engagement and the impact of familial belief on children's outcomes is examined. It is clear from work in the US that familial faith belief has an impact; however, the previous literature is almost entirely quantitative in nature and does not reflect the faith make up of the UK. The article then reports the results of an online survey of parents, examining parental perception of the impact of belief, of faith/belief group and other issues on their engagement with their children's learning. Analysis of the results are presented, and contextualised for the UK.

61. Stephen E. GREGG, Lynne SCHOLEFIELD*, "Changing the 'Subject' in Religious Studies": Reflections upon "Learning outside the Lecture Theatre" in the undergraduate Study of Religion*, "Diskus. The Journal of the British Association for the Study of Religions", July 2014, 7-81 – www.basr.ac.uk/diskus/diskus14/greggand_sholefield.pdf - This article is based on research undertaken for a Higher Education Academy project investigating pedagogic approaches to tutor-led fieldwork in the undergraduate study of religion. It explores three categories of engaging with religion – reported, represented and lived religion – and values student voices, exploring how students interact with 'living religion' and seeking to understand how this affects their learning engagement with religious communities. It seeks to provide underpinning approaches for the formulation of a practical pedagogy for tutor-led fieldwork in religious studies indirect response to evolving methodologies concerning how researchers and tutors approach the study of religion. It also asks questions concerning the 'fit' of this approach within the limitations of contemporary TRS in UK HEIs.

62. Regina Cely de Campos HAGEMEYER, *Formação docente, valores éticos e cultura das mídias digitais: referenciais das práticas de professores para a escola contemporânea,* "Diálogo Educacional", vol.14 (2014) n.42, 435.455 - http://www2.pucpr. br/reol/pb/index.php/dialogo?dd1=12754&dd99=view&dd98=pb - Este artigo analisa as mudanças das práticas de professores diante dos processos culturais gerados pelas programações das mídias digitais, que agenciam as identidades dos estudantes da escola contemporânea. Para tanto, contextualiza-se o cenário cultural atual, retomando as noções de sujeito, identidade/subjetividade e ética de Giroux, Costa, Hall e Bauman. Os processos das práticas docentes são discutidos com base na pesquisa de Hagemeyer sobre professores catalisadores, definidos como aqueles que compreendem os novos interesses e as necessidades dos estudantes e os agregam a suas práticas na escola atual. A percepção dos professores sobre as influências da cultura das mídias digitais nas motivações de crianças e jovens escolares os tem levado a modificar estratégias e atitudes para a construção de valores éticos em suas aulas, processos que serão identificados e analisados como contribuições às mudanças necessárias a essa formação. Propõe-se comparar as pesquisas realizadas de 2006 a 2008 com pesquisas similares mais recentes (2009–2012), as análises sobre as práticas e os depoimentos de professores catalisadores, diante da evolução das mídias digitais e o impacto sobre as mudanças de valores de crianças e jovens escolares. As disposições e práticas dos professores indicaram avanços e procedimentos voltados a atitudes éticas e de direitos humanos, além de revelar maior proximidade à cultura digital dos estudantes. Os pontos comuns entre os dois grupos levaram à identificação de referenciais sobre a formação de valores ético-sociais nas práticas pedagógicas, contribuindo com a formação docente inicial e continuada nessa perspectiva.

63. Jeanne HALGREN KILDE, *Approaching religious space: An overview of theories, methods, and challenges in Religious Studies*, "Theology and World Christianity", vol. 20 (2014) 3-4, 183-201 - http://booksandjournals.brillonline.com/content/ journals/10.1163/15743012-12341258 - The study of religious space, both physical and imagined, has advanced significantly in the past two decades, drawing upon theoretical perspectives and analytical methods from several fields, from anthropology and historical studies, to geography and architecture, to social and literary critical theory. Marking a path through this varied landscape of approaches, this essay presents a four-part taxonomy into which most can be classified. The categories discussed are (1) Structuralist-hermeneutical approaches, (2) Socio-historical approaches, (3) Critical-spatial theory and approaches, and (4) Critical-spatial approaches from within the study of religions. This taxonomy is intended to aid scholars in clarifying their approaches to religious spaces (physical and imagined), and thus advance the study of this constitutive component of religion.

64. Matthias HERRGEN, *Evolution of Religion*, in *Handbook of Paleoanthropology*, Springer 2014 (24 Febr.), pp. 1-24 - http://link.springer.com/referenceworkentry/10.1007/978-3-642-27800-6_71-1 - The evolutionary perspective on religion aims to provide a naturalistic foundation for religious behavior, as observed both in recent cultures and in the cultural remains of our ancestors. Theoretical approaches vary from "positive" positions that describe religion as an adaptation to certain human needs and conditions during the evolution of social behavior to "negative" positions that develop non adaptive stance, side-product theories, or simply talking religion down. In a longer perspective, adaptive features can be described as emergent features of cultural evolution (mysticism, ethics, myth, and ritual as domains of religion). The focus on religious cognition as mental architecture provides tools for the solution of enduring problems in the understanding of (ancestral?) hominids. As paradigmatic presuppositions may change (revalidation of group selection), and novel hypothesis is generated (superorganism, cognitive niche

construction), recent theoretical work on the evolution of religion is enlarging our perspective on a tremendously complex topic that has mainly excited discussion of its cognitive aspects (cognitive science of religion). The vast bio-cultural complexity of gene-culture coevolution must be in the focus of any theory of the evolution of religion.

65. Kristiina HOLM, Petri NOKELAINEN, Kirsi TIRRI, *Finnish secondary school students' interreligious sensitivity,* "British Journal of Religious Education", vol. 36 (2014) 3, 315-331 - http://www.tandfonline.com/doi/abs/10.1080/01416200.2014.902807?queryID=%24{resultBean.queryID} - The aim of this study was to assess the self-evaluations of Finnish secondary school students' ($N = 549$) interreligious sensitivity. The data were collected from 12–16-year-old young people with a 15-item Interreligious Sensitivity Scale Questionnaire (IRRSSQ). The IRRSSQ is based on Abu-Nimer's Developmental Model of Interreligious Sensitivity, which is based on the Developmental Model of Interreligious Sensitivity by Bennett. The IRRSS measures the orientations towards religious differences in five categories: Denial, Defence, Minimisation, Acceptance and Adaptation, of which the first three are religiocentric orientations and the last two religiorelative. Three research questions were examined: Are there any differences in the interreligious sensitivity between (1) girls and boys, (2) students who study RE and (religion-free) ethics education in school, and (3) students who differ in academic achievement, measured with the grade point average (GPA)? The results showed that the girls assessed their interreligious sensitivity higher than did the boys. Further, no statistically significant differences were found between the students attending RE in school and the students attending ethics education. However, the low GPA scores were related to a religiocentric framework and the high GPA scores to a religiorelative framework.

66. Ruyu HUNG, *Toward an affective pedagogy of human rights education*, "Journal of Pedagogy", vol. 5 (2014) 1, 48–64, online July 2014 - http://www.degruyter.com/view/j/jped.2014.5.issue-1/jped-2014-0003/jped-2014-0003.xml - This paper explores the notion of Affective Pedagogy of Human Rights Education (APHRE) on a theoretical level and suggests a concept of curricular framework. APHRE highlights the significance of affectivity and body in the process of learning, factors usually neglected in the mainstream intellectualistic approach to learning, especially in areas under the Confucian tradition. The paper's first section explores the thinking of three philosophers - Rorty, Merleau-Ponty, and Beardsley - who serve as sources for APHRE. The second section explains how their concepts contribute to APHRE's development. In the third section, a practical curricular framework is presented. Finally, the paper discusses implementing the framework and concludes by recognizing APHRE as a pedagogic approach for crossing borders among nationalities, cultures, and languages.

67. Marios KOUKOUNARAS LIAGKIS, *Religious education in Greece: a new curriculum, an old issue*, "British Journal of Religious Education", first published online 10 Sept 2014 - http://www.tandfonline.com/doi/abs/10.1080/01416200.2014.944093 - Religious Education (RE) in Greece is a compulsory school subject according the 2011 new framework for compulsory education, entitled 'New School'. This article focuses on two statutory documents for RE, 'The Curriculum for RE' and the 'The Teacher's Guide for RE', and the pilot scheme of the new curriculum running in school years, 2011–2014, in 188 schools (primary and secondary education). Findings of the research demonstrate that, though the revision seems inevitable, the pedagogical and theological dimension of the RE curriculum is radical as it is based on contemporary theories and methodologies of the construction of the curriculum and RE approaches. However, the article indicates constructivist and critical approaches to RE that influenced the change to an actual non-confessional compulsory subject and also highlighted the tension between an overall constructivist approach to learning and the traditional orthodox content of much of the curriculum. The author opens a discussion on problematic aspects that need to be taken in to consideration when revising the curriculum.

68. Jennifer JONES, Robert ST.HILAIRE*, Concept Learning in the undergraduate classroom: A case study in Religious Studies*, "International Journal of Instruction", vol. 7 (2014) 2, 65-74 -http://www.e-iji.net/dosyalar/iji_2014_2_5.pdf - Popularized by the work of Jerome Bruner in the mid-1990's, the "Concept Attainment Model" is a process of structured inquiry that requires students to make generalizations and draw conclusions from examples (and non-examples) of a particular concept toward developing new insights, hypotheses, and associations regarding what they have previously learned. In order to broaden some of the typical assumptions about the manners and conditions in which it can be effectively employed in the undergraduate classroom, this qualitative research study offers an example of the Concept Attainment Model in action in the teaching of traditional just war theory in an undergraduate religion class. Data was collected and analysed according to Spradley's qualitative research methodologies (Spradley 1980). Among the most important findings of this study is that in a religion or similar humanities course, the Concept Attainment Model is most likely to find success when highly scaffolded by the instructor.

69. Christian JOPPKE, *Europe and Islam: alarmists, victimists, and integration by Law*, "West European Politics", vol. 37 (2014) 6, 1314-1335 - *Special Issue: Europe's Crisis: Background, Dimensions, Solutions* - http://www.tandfonline.com/doi/abs/10.1080/01402382.2014.929337 - This article reviews the minefield of Muslim integration in Europe, paying special attention to the legal integration of Islam, which has not yet found the attention that it deserves. In a first step, the article contrasts 'victimist' and 'alarmist' views on contemporary Muslim integration, both of which are found misleading. Instead, as argued in the second part, significant progress has been made through the legal route. The conclusion provides a reflection on the role of Islam for Europe's 'liberal identity' today.

70. Lori LEFKOVITZ, David SHNEER, Shelly TENENBAUM, *The challenge of interdisciplinarity: a conversation about introductory courses to Jewish Studies*, "Shofar: An Interdisciplinary Journal of Jewish Studies", vol. 32 (2014) 4, 35-44 -

http://mtw160-198.ippl.jhu.edu/login?auth=0&type=summary&url=/journals/shofar/v032/32.4.lefkovitz.pdf - This article takes as its starting point the idea that as all disciplinary boundaries are constructs, the Introduction to Jewish Studies course is a useful place to begin thinking about moving beyond a multidisciplinary menu to an interdisciplinary way of thinking. Jewish Studies is a microcosm of the diversity within the humanities and social sciences and of the variety of subjects and approaches that characterize academic inquiry, and provides rich possibilities for cross-cultural and comparative inquiry. For the same reasons, the field of Jewish Studies is not easily delimited for the purposes of an introductory course. The authors examine approaches to teaching the introduction as a genuinely interdisciplinary course that could make Jewish Studies a model of inquiry for other multidisciplinary fields.

71. Alan LEVENSON , *The "J Survey" between History and Religious Studies*, "Shofar: An Interdisciplinary Journal of Jewish Studies", vol. 32 (2014) 4, 45-59 - http://mtw160-198.ippl.jhu.edu/login?auth=0&type=summary&url=/journals/shofar/v032/32.4.levenson.pdf - Alan T. Levenson considers the fundamental issue of what one can and cannot achieve in a semester's introduction to Jews and/or Judaism. He offers a minimalist, pedagogically driven compromise between coverage and concept, that is, a course that provides both historical development and Jewish concepts, practices, and doctrines. He discusses the assigments and organization of his survey course, which is divided into the four basic eras of Jewish history as defined by the first couple of generations of Wissenschaft des Judentums scholars. A syllabus is included.

72. Peter LÜCHAU, *A new approach to secularisation on the individual level. The declining social significance of Religion in Denmark*, "Journal of Religion in Europe", vol. 7 (2014) 2, 93-115 - http://booksandjournals.brillonline.com/content/journals/10.1163/18748929-00702003 - The article tests a novel approach to secularisation, using Denmark as a test case. Secularisation is defined as the declining social significance of religion. Data from all four waves of the European Values Study is used. The analysis shows that there was a significant decline in the social significance of religion in Denmark from 1981 to 2008, even though there was no overall decline in religiosity. This suggests that the analysis of secularisation is improved by using a more precise operationalisation of the concept. It also suggests that secularisation is not necessarily related to declining religiosity.

73. Pawel MAKOSA, *The communities providing religious education and catechesis to Polish immigrants in England and Wales,* "British Journal of Religious Education", published online 21 July 2014 - http://www.tandfonline.com/doi/abs/10.1080/01416200.2014.923376 - Since Poland's accession to the EU in 2004, hundreds of thousands of Polish citizens have arrived in the UK in search of work, of which the majority landed in England and Wales. This process, although not as fast now, is still ongoing. The majority of immigrants from Poland are young people who start families and have children. Many of these children are born in the UK. For this reason, it is increasingly common for the children of Polish immigrants to be covered by the local school system. In addition to general knowledge, they also have the right to RE and catechesis. This article presents a summary of the communities providing RE and catechesis to Polish migrants living in England and Wales. It describes the specific features of RE in state-run schools, Catholic schools and Polish Saturday Schools. The objectives of parish catechesis conducted by the Polish Catholic missions operating in England and Wales are also outlined. The primary objective of this discussion is to present the various options for religious education and catechesis for the children of Polish immigrants living in England and Wales.

74. Marcel MAURI-RIOS, Marta PÉREZ-PEREIRA, Mònica FIGUERAS-MAS , *The public and the journalists' views on the humoristic treatment of religion in Spain*, "Journalism & Mass Communication", vol. 91 (2014) 2, published online before print, June 16, 2014 - http://jmq.sagepub.com/content/early/2014/06/16/1077699014538830.abstract - This article analyzes acceptance of religious humor in Spanish media. Specifically, a comparison is made between the opinion of journalists and the general public in the four main regions in Spain (Catalonia, Andalusia, Madrid, and Basque Country). The study used both qualitative (in-depth interviews with journalists and focus groups with the public) and quantitative (surveys given to journalists and the general public) techniques. Results show differences between journalists and the general public on whether religion deserves special treatment, and on the legitimacy of an opinion that shows a lack of respect toward religion.

75. Marcel MAUSSEN, Veit BADER, *Non-governmental religious schools in Europe: institutional opportunities, associational freedoms and contemporary challenges*, "Comparative Education", vol.50 (2014) 4, published online 19 Sept 2014 - http://www.tandfonline.com/toc/cced20/current   The European Convention on Human Rights guarantees freedom of education, including opportunities to create and operate faith-based schools. But as European societies become religiously more diverse and 'less religious' at the same time, the role of religious schools increasingly is being contested. Serious tensions have emerged between those who ardently support religious schools in various forms and those who oppose them. Given that faith-based schools enjoy basic constitutional guarantees in Europe, the controversy surrounding them often boils down to issues of public financing, degrees of organisational and pedagogical autonomy, and educational practices and management. This introduction to a special issue on controversies surrounding religious schools in a number of Western European countries briefly introduces structural pressures that affect the position of religious schools and sketches the relevant institutional arrangements in the respective countries. We then go on to introduce some of the main concerns that frame the relevant debates. The paper concludes by introducing the various contributions in the special issue.

76. Siebren MIEDEMA*, "Coming out religiously!" Religion, the public sphere, and religious identity formation, "*Religious Education: The official journal of the Religious Education Association", vol. 109 (2014) 4, 362-377 - http://www.tandfonline.com/doi/abs/10.1080/00344087.2014.924753 - In this Presidential Address 2013 the author's plea is threefold. First, to strive for

a legitimate place of religions and worldviews in the public square within the playing field of liberal-democratic societies. Second, to foster the religious or worldview identity formation of students as an inclusive part of the embracing personhood formation for all students in both public and denominational schools, and to strengthen the development of their self responsible self-determination in respect to religions and worldviews. Third, dialogue, encounter, and understanding each other should be seen as the devices, instead of policies and practices fostered by anxiety, fear, and disrespect. Thus, pedagogues, politicians, administrators, teachers, and leaders of religious and worldview communities and societal organizations should join forces for the best educational arrangements to let the religious and worldview identity formation of students flourish. This will also be beneficial for the common good, for society broadly speaking.

77. Claire MILES, Tansin BENN, *A case study on the experiences of university-based Muslim women in physical activity during their studies at one UK higher education institution,* "Sport, Education and Society", vol. 19 (2014) 6, online 9 Aug 2014 - http://www.tandfonline.com/toc/cses20/current - The case study explores the experiences of Muslim women in the area of physical activity participation conducted whilst they were studying at one UK University. Previous research in the field indicated that Muslim women can be denied opportunities to participate in areas of sport-related physical activity through multiple factors such as socio-cultural, familial, religious or sporting structural constraints. Despite increased knowledge about the inclusion of Muslim girls in school-based physical education and sport, there is a dearth of literature on Muslim women's experiences post their school years. Informed by socio-cultural theories of the body, identity and embodied cultures, the study focuses on Muslim women's early physical activity experiences, university-based participation patterns and reflections on the influences that shaped their attitudes and beliefs towards such participation. Open-ended questionnaires, 34/50 returned (68%), and 6 in-depth interviews were conducted with volunteers studying a wide range of programmes. Content analysis revealed that values, attitudes and behaviours were largely influenced by the family; prior to university, the women's physical activity experiences were mixed and dependent on family activity patterns and school-based opportunities; university recreational sport-related provision did not cater for the women's Islamic needs denying them opportunities to participate. Religious belief and cultural expectations made a significant contribution to the women's preferences for participation environments that respected their Islamic beliefs.

78.Sophie MINETTE, *Freedom of expression and promoting tolerance: Learning experiences from early childhood*, "Religion and Human Rights : an international journal", vol. 9 (2014) 2-3, 151-161 - http://dial.academielouvain.be/handle/boreal:145107 -
 Starting from the important question 'Is it really impossible or dangerous to speak about religion?' in the first part this article highlights the importance of dialogue in education. It demonstrates how implementation of dialogical education can be beneficial for children and young people who learn to take up and face the challenge posed by multiculturalism and multi-religiosity in our modern societies. In the second part, this article provides a brief discussion of research in educational psychology about religious education and the 'Philosophy for Children' method, or 'community of enquiry'. This specific area of research emphasizes the necessary integration of this method in religious education since it would be beneficial in terms of social cohesion, among other things.

79. Diane MOORE, *Overcoming religious illiteracy: Expanding the boundaries of religious education*, "Religious Education: The official journal of the Religious Education Association" , vol. 109 (2014) 4, 379-389 - http://www.tandfonline.com/doi/abs/10.1080/00344087.2014.924765 - After defining religious literacy, the article explores key characteristics of the study of religion based on the differentiation of the devotional expressions of religions and their study, the fact that religions are internally diverse, and that they are situated in cultures. A cultural studies approach to the teaching of religion is described. Implications are drawn for the work of religious educators.

80. Mary Elizabeth MOORE & Joseph KYSER, *Youth finding and claiming religious voice: Coming out religiously in an interreligious multivalent world,* "Religious Education: The official journal of the Religious Education Association", vol. 109 (2014) 4, 455-470 - http://www.tandfonline.com/doi/abs/10.1080/00344087.2014.924785 - Voice is critical to youth; yet discerning and claiming a public religious voice is complicated, especially as youth encounter values that include or exclude them based on personality, ethnicity, religion, gender identification, ability, social class, or sexual orientation. Drawing from interviews, we analyze influences on youth to discover and speak their religious voices in public spaces, and to claim religious motivations for their public personas and actions. The study uncovers complex relationships among young people's religious awareness, social contexts, inner dynamics, and public religious expressions. These relationships suggest directions for religious education in faith communities, schools, and other public spaces.

81. Daniel MOULIN, *Religious identity choices in English secondary schools,* "British Educational Research Journal", first published online: 8 August 2014 - http://onlinelibrary.wiley.com/doi/10.1002/berj.3151/abstract;jsessionid=931EF515848FC349D5715E0329AE045D.f01t02?deniedAccessCustomisedMessage=&userIsAuthenticated=false - This paper explores religious adolescents' reported experiences of secondary schools. Fifty-four qualitative interviews were conducted in places of worship in three cities in England with Christians (n=46), Jews (n=38) and Muslims (n=15). Secondary schools of a religious and non-religious character were reported as not providing a suitable environment for religious observances, nor as a place to act and behave according to participants' religious principles. Religious adolescents reported prejudice and criticism of their beliefs or religious affiliations from their peers and sometimes from teachers. They also perceived their religious traditions to be distorted, inaccurately or unfairly represented in some lessons. The focus of this paper is the identity choices religious adolescents reported in response to these challenges. Three groups of identity choices are theorised and explored: religious identity seeking, religious

identity declaration and religious identity masking. The findings are discussed in view of religious identity construction theory, good practice for teachers and also the potential concerns of faith communities.

82. José PEREIRA COUTINHO, *Clusters de religiosidade da juventude universitária portuguesa,* "Sociologia, Problemas e Práticas" , no.75, maio 2014, pp. 109-130 - http://www.scielo.gpeari.mctes.pt/scielo.php?pid=S0873-65292014000200005&script=sci_arttext&tlng=pt - Este artigo apresenta resultados da tese de doutoramento do autor, baseados nas crenças e práticas religiosas e nas atitudes em relação ao casamento, vida e sexualidade. A amostra incluiu 500 estudantes universitários das universidades públicas de Lisboa. Aplicando análise de correspondências múltiplas e análise de *clusters* a estas crenças, práticas e atitudes, foram produzidos três *clusters* ou tipos de religiosidade: católicos nucleares, católicos intermédios e não católicos. Estes *clusters* foram caracterizados em termos de socialização religiosa, assim como de crenças e práticas não católicas, e de aspetos da vida. Quando cruzados com estes últimos itens, os *clusters* foram redesignados respetivamente : ortodoxos sociocentrados, heterodoxos ambiciosos, descrentes activistas e descrentes hedonistas.

83. Lourdes PERONI, *Religion and culture in the discourse of the European Court of Human Rights: the risks of stereotyping and naturalising*, "International Journal of Law in Context", vol. 10 (2004) 2, 195-221 - http://esohap.org/2014/08/22/new-publications-2/ - This paper critically examines the ways in which the European Court of Human Rights represents applicants' religious and cultural practices in its legal discourse. Borrowing tools from critical discourse analysis and incorporating insights from the anti-essentialist critique, the paper suggests that the Court has most problematically depicted the practices of Muslim women, Sikhs and Roma Gypsies. The analysis reveals that, by means of a reifying language, the Court oftentimes equates these groups' practices with negative stereotypes or posits them as the group's 'paradigmatic' practice / way of life. The thrust of the argument is that these sorts of representation are problematic because of the exclusionary and inegalitarian dangers they carry both for the applicants and for their groups. In negatively stereotyping applicants' practices and in privileging certain group practices over others, these types of assessment underestimate what is at stake for the applicants and potentially exclude them from protection. Moreover, these types of reasoning risk sustaining hierarchies across and within groups. The paper concludes by sketching out an approach capable of mitigating stereotyping and essentialising risks.

84. Xavier PONS, Agnès VAN ZANTEN & Sylvie DA COSTA, *The national management of Public and Catholic schools in France: moving from a loosely coupled towards an integrated system?'*, "Comparative Education", vol.50 (2014) 3, first published online 14 Aug 2014 - http://www.tandfonline.com/doi/abs/10.1080/03050068.2014.935580 - In this article, we analyse changes in the contemporary management of private Catholic schools under State contract in France since the 1980s. Writing from a 'policy sociology' perspective, we use data from previous studies on policy and on public and private schools as well as from an ongoing research project comparing policies of accountability in France and in Quebec. After presenting an outline of the constitutional, legal and institutional context in which public and religious schools operate, we show that the introduction of new public management approaches and instruments in the field of education has not exerted a significant influence either on the public management of State-controlled private schools or on the coupling between the public and the private sector. The management of Catholic schools is still mainly based, on the one hand, on regulation through inputs and limited intervention by public authorities and, on the other hand, on a complex system of internal moral controls by the private authorities themselves. However, although the management of public and private schools remains loosely coupled, some moves towards a closer interaction between the authorities in charge of both systems have taken place in the last decade.

85. Ferdinand J.POTGIETER, Johannes VAN DER WALT, *Is religious fundamentalism our default spirituality? Implications for teacher education : an original research*, "Theological Studies", vol. 70 (2014) 1, 1-9 - http://reference.sabinet.co.za/sa_epublication_article/hervorm_v70_n1_a26 - Using experiential interpretivism as underpinning methodology, this article investigates whether religious fundamentalism is the default spirituality of human beings. Our research is based on a hermeneutic reconstructive interpretation of religion, fundamentalism, radicalism, extremism, spirituality, life- and worldview, and the role of education in bringing about peaceful coexistence amongst people. We concluded that the natural religious-fundamentalist inclination of the human being tends to be (and needs to be) counterbalanced by the education - that is, socialization - that he or she receives from the moment of birth, the important first six or seven years of life, and throughout his or her life. Based on this conclusion, the article ends with the articulation of ten implications for teacher education.

86. Carlo PRANDI, *Il fattore religioso nella formazione dell'Europa. Linguaggi teologici e immagini della società*, "Humanitas", vol. 69 (2014) 3, 506-518 – Vigorosa sintesi storico-sociologica che ricostruisce il filo genealogico delle grandi interpretazioni offerte dal pensiero occidentale (Troeltsch, Weber, Hazard, Chabod, Guardini, Eliade, Pitsakis, Gauchet…) circa lo sviluppo dei cristianesimi europei, le loro congiunture storiche, i loro pretesti e contesti culturali, per giungere a mostrare come la massima eredità biblico-cristiana caratterizzante la cultura europea possa essere plausibilmente condensata nella triade: la secolarità del mondo, la linearità del tempo, la dualità dei poteri. Con l'avvento però della secolarizzazione occidentale e della globalizzazione si produce un fenomeno che ha del paradossale: "è come se il cristianesimo avesse consegnato all'Occidente quasi come un boomerang, la forte carica desacralizzante contenuta nella propria matrice biblica. Su questa ipotesi si gioca il destino dell'identità europea soprattutto in rapporto alla sfida che la crescente penetrazione islamica sta conducendo". Quale antidoto possibile? Riscoprire le proprie radici se e in quanto, come cittadini europei, sapremo rendere operanti e inter-dialoganti, con uno sforzo intellettuale collettivo, i grandi filoni religiosi che costituiscono gli assi portanti della sua storia (p.518).

87. Anna-L. RIITAOJA, Fred DERVIN, *Interreligious dialogue in schools: beyond asymmetry and categorisation?* "Language and Intercultural Communication", Aug 2014, online before print - https://www.academia.edu/5878137/Interreligious_dialogue_in_schools_beyond_asymmetry_and_categorisation - Interreligious dialogue is a central objective in European and UNESCO policy and research documents, in which educational institutions are seen as central places for dialogue. In this article, we discuss this type of dialogue under the conditions of asymmetry and categorisation in two Finnish schools. Finnish education has often been lauded for its successful implementation of equity and equality by the thousands of 'pedagogical tourists' who visit the country's schools to witness the so-called miracle of Finnish education due to Finland's excellent results in the OECD Programme for International Student Assessment (PISA) study. Through theoretically informed reading of ethnographic data, we examine how Self and Other are constructed in everyday encounters in school and how religions, religious groups and individuals become regarded as Others. We also ask whether the aims of interreligious dialogue in schools represent a viable way to learn about each other and to increase mutual understanding. The theoretical and methodological approaches derive from post-colonial, post-structural and related feminist theories as well as from recent research on intercultural education and communication.

88. Redazione di 'ROCCA', *E' l'ora delle religioni?*, "Rocca", vol. 73 (1 maggio 2014) n.09, 27-38 – www.rocca.cittadella.org Un inserto a più voci per marcare la crescente insostenibilità dell'attuale figura dell' Irc a trent'anni dalla revisione concordataria. Lidia Maggi, pastora battista, sottolinea per la scuola italiana la necessità di una "grammatica della pluralità" per insegnare e apprendere religione. Giannino Piana, teologo morale, disegna un argomentato quadro dei presupposti e dei contenuti culturali prioritari che dovrebbero costituire la base per ripensare oggi un profilo decisamente post-concordatario della cultura religiosa nella società plurale italiana. A rincalzo Fiorella Farinelli, esperta in politiche scolastiche, analizza le insanabili ambiguità dell'attuale Irc e intravede plausibili vie d'uscita a condizione di superare l'anacronistico ordinamento concordatario. Anche Pietro Greco, saggista e comunicatore di attualità scientifiche, ispirandosi al modello della *religious education* britannica, spiega perché cambiare finalità, contenuti e ovviamente anche il nome di questa anomala materia scolastica.

89. Nathalie ROUGIER, Iseult HONOHAN, *Religion and education in Ireland: growing diversity – or losing faith in the system?* "Comparative Education", vol.50 (2014) 3, first published online 07 Aug 2014 - http://www.tandfonline.com/doi/abs/10.1080/03050068. 2014.935578 - This paper examines the evolution of the state-supported denominational education system in Ireland in the context of increasing social diversity, and considers the capacity for incremental change in a system of institutional pluralism hitherto dominated by a single religion. In particular, we examine challenges to the historical arrangements emerging in two recent contentious issues: cuts in special funding for Protestant secondary schools and proposed diversification of the patronage of primary schools, revealing pressures on the dominant role of the Catholic Church and on the privileged place of religion in education. We identify a shift towards a more varied pluralism, or greater 'diversity of schools', in which multi- or non-denominational schools now feature more prominently, rather than towards either a secular system or privileged recognition of religious schools. These developments entail a change in the historical balance of religious equality and freedoms: from leaning more towards collective religious freedom and equality among religions, to tilting more towards individual religious freedom and non-discrimination. Yet the limited possibilities of incremental change are suggested by delays in changes of patronage, and the emerging balance displays continuing tensions between individual and collective freedom, clustered around 'diversity in schools': the integration of religion in the curriculum, religious instruction in the school day, and the accommodation of children and teachers of other beliefs in religious schools.

90. Annette SCHEUNPFLUG, *Non-governmental religious school in Germany: increasing demand by decreasing religiosity?,* "Comparative Education", vol. 50 (2014), published online 05 Sept. 2014 - http://www.tandfonline.com/doi/abs/10.1080/03050068.2014.935577 - This paper addresses the situation of non-governmental religious schools in Germany. The available empirical data demonstrate an increasing demand for these schools in recent decades. In this paper, possible causes of this development are discussed. First, the given constitutional framework for religion in governmental and non-governmental schools is presented. The particularity of the German school system comes into view: not only the churches but also the state – as an expression of its neutrality towards religion – maintains religious schools; furthermore, denominational religious instruction is also given in governmental non-religious schools. Second, the phenomenon of religious school selection will be considered: in which educational domains are non-governmental religious schools increasing? Where are they decreasing? Third, hypotheses explaining these developments – such as the special educational profiles of non-governmental religious schools, the wish for social distinction, avoiding problems of governmental schools, and better performance – are discussed.

91. Friedrich SCHWEITZER, *Religion in childhood and adolescence: How should it be studied? A critical review of problems and challenges in methodology and research*, "Journal of Empirical Theology", vol. 27 (2014) 1, 17-35 - http://booksandjournals.brillonline.com/content/journals/10.1163/15709256-12341290 - This article discusses the question of how religion in childhood and adolescence should be studied. More exactly, the focus is on problems of methodology and research which are discussed in relationship to religion in childhood and adolescence. It does not present a handbook type of overview, however, but is focused on problems and challenges for future research. Four questions are addressed specifically: How can empirical research do justice to the special nature of religion in childhood and adolescence? What are the implications of viewing religion within non-religious interpretive frameworks? What methodological problems do we have to face concerning religion in childhood and adolescence? What interdisciplinary challenges can be identified in this context? The final section relates these questions to the main topic of the present publication by stating a number or criteria, i.e., criteria related to the concept of religion to be used in research across different approaches and disciplines.

92. Tania ap SIÔN, *Religious education, interfaith dialogue and community cohesion in Wales: an empirical investigation of the contribution made by the Standing Advisory Councils on Religious Education*, "Contemporary Wales", vol. 27 (2014) 2, 148-166, University of Wales Press - http://www.ingentaconnect.com/content/uwp/cowa/2014/00000027/00000001/art00010 - The provision within each local authority of a Standing Advisory Council on Religious Education (SACREs) is a statutory requirement under the Education Reform Act 1988 designed to monitor the implementation of the locally determined syllabus of religious education. As part of their statutory constitution SACREs bring together representation of Christian denominations and religious groups active within the local authority. Drawing on a recent survey conducted throughout the twenty-two local authorities in Wales, this paper demonstrates the significant contribution made by SACREs to interfaith dialogue and community cohesion in Wales relevant to the Welsh Assembly Government's community cohesion strategy, 'Getting on Together: A Community Cohesion Strategy for Wales' (2009). It is argued that any erosion of the capacity of SACREs in Wales to connect with local representatives of diverse religious traditions may carry unintended consequences of damaging the community cohesion strategy.

93. Cristina STĂNUŞ, *Private pre-university education in Romania*, "European Education", vol. 46 (2014) 2, 8-31 - http://mesharpe.metapress.com/content/d211473241270p60/ - This paper approaches private provision of pre-university education in Romania, exploring available data on the sector's size and main characteristics and evaluating the extent to which the current regulatory framework enables positive effects in terms of freedom of choice, quality, equity, and social cohesion. The paper argues that the lack of a clear strategy mixed with strict control in key areas and lax implementation of support instruments has led to private providers not being a legitimate alternative to public education.

94. Michael STAUSBERG, *The Bologna process and the Study of religion\s in (Western) Europe,* "Religion", vol. 41 (2011) 2, 187-207 - https://www.academia.edu/7769204/_The_Bologna_process_and_the_study_of_religion_s_in_Western_Europe_ - The Bologna Declaration of 19 June1999 signed by ministers of education from 25 European countries resulted in the so-called Bologna process: a starting point and platform for various university reforms in the signatory countries. The present paper explores the implications of the Bologna process for the situation of the study of religion\s in selected countries that are subject to this process.

95. E. TIKHONOVA, T. GOLECHKOVA, *Influence of religious beliefs on students' communicative behaviour in foreign language teaching*, appears in: EDULEARN14 Proceedings (browse) pp. 3562-3572, 2014 – Paper for 6th International Conference on Education and New Learning Technologies, Barcelona, Spain, 7-9 July, 2014 - http://library.iated.org/view/TIKHONOVA2014INF - While the ethnic aspect of communicative behaviour has been studied thoroughly, there has been little research into the religious component, which leads to the fact that it is rarely taken into account in teaching. Still, there is a range of topics that are included in language teaching syllabi (especially in some courses of English for Specific Purposes, or ESP), which appear controversial from a religious point of view. Practice shows that discussing these topics in class is likely to have minimal efficiency of language learning due to excessive emotional involvement of the learners. One solution would be to avoid these topics altogether, however, there are contexts in which it is impossible. For example, in teaching ESP to students of Politics, International Relations, Intercultural Communication and some other specializations, it is essential for learners to be able to express their views on these matters. In the paper we study the phenomenon of religion-based communicative behavior, its implications for language teaching and propose a series of techniques to control or mitigate its effects that can disruptive religion-specific communicative behaviour. This strategy was developed based on the findings of a survey conducted in various universities in Moscow (Russia) where there are groups of students that hold different religious views.

96. Sara TONOLO, *Islamic symbols in Europe: the European Court of Human Rights and the European Institutions,* "Stato, Chiese e pluralism confessionale" (rivista telematica), n. 5, 10 Feb 2014, pp. 28 - http://www.statoechiese.it/images/stories/2014.2/tonolo_islamic.pdf - Religious freedom within Europe and the place of Islam within Europe are of particular contemporary interest. The focus of recent case law developed by the European Court of Human Rights (ECtHR) has been on national laws which proscribe the wearing of religious symbols in certain aspects of the public sphere, and on the claims more generally to religious and cultural freedom of Muslim minorities in European states. Stepping back from these cases, this Article aims at a theoretical analysis of the subject, involving the contrast between value pluralism as a basis for religious freedom in international law, and other fundamental rights, i.e. women's or children's rights. By recognizing the intrinsic connection between individual rights and communal goods, value pluralism opens new pathways for enforcing human rights.

97. Jolanda VAN DER NOLL, Vassilis SAROGLOU, *Anti-Islam or anti-Religion? Understanding objection against Islamic education*, "Journal of Ethnic & Migration Studies", vol. 40 (2014) 8, published online 26 June 2014 - http://www.tandfonline.com/toc/cjms20/current - Opposition against the accommodation of Islam in Western societies is often attributed to a prejudice against Muslims. This overlooks the possibility that opposition against Islam could also be caused by a more general aversion towards religion and a desire for a stricter separation between the state and religion in general. Based on the German General Social Survey (ALLBUS) of 2012, the current study investigated the non-Muslim majority's attitude towards religious education preferences in German public schools. By applying a multinomial logit model, we examined to what extent Islamophobic, xenophobic and religious attitudes predict whether people (i) support the provision of Islamic education, (ii) prefer only Christian education or (iii) opt for no religious education at all. Results show that Islamophobic and xenophobic attitudes are relevant

indicators of objection against the provision of Islamic education in particular, while religiosity and religious style determine whether people support having religious education in general. Furthermore, the effect of Islamophobia and xenophobia depends on religious style. With these results the current study provides a better understanding of the mechanisms underlying resistance towards accommodating Islam in the public sphere.

98. Flavia ZANON, Giuseppe SCIORTINO, *The newest diversity is the oldest: Religious pluralism and the EU, "* Ethnicities", vol. 14 (2014) 4, 498-516 - http://etn.sagepub.com/content/14/4/498.short - Since the 1990s, the expansion of the European Union's competences to new policy fields and the entrance of new member states with recent histories of religious repression have increased the exposure of European Union institutions to issues having a potentially high impact on religious sensitivity. Because the differentiation between the religious and the political in Europe has never been complete, national laws and regulations have always reflected different forms of compromise between states and majoritarian religious churches. The involvement of supranational institutions could be a challenge to this variety of situations. The approach developed by EU institutions to deal with issues of religious diversity, however, severely minimizes the chances of any active intervention in country-level compromises, thereby leaving the resolution of contemporary challenges concerning religion in Europe to the national level. This situation points at the persistent absence of shared principles and values concerning a core component of a common European identity.

99. Stefanie ZECHA, Stephan POPP, *Treatment of the theme Islam in German geographical education: case study of Bavarian geographical curriculum*, "Review of International Geographical Education", online, vol. 4, Spring 2014, n.1, 14pp. - http://www.rigeo.org/vol4no1/Number1spring/RIGEO-V4-N1-2.pdf - Several previous studies have looked at the treatment of Islam and Muslim culture in western curricula. However in Germany, especially in Bavaria where Muslim immigration has been growing since the 1990s, no recent research has covered this theme. As a first step, an exploratory study of Islamic themes in the curricula of Bavarian secondary schools was undertaken. This article describes the results of this inquiry, showing the extent to which Muslim themes appear in the curriculum and how the content has changed through time. The authors analyses the curricula with the help of the quantitative and qualitative method. The main results are that the theme does not appear in the curriculum over the entire post-war period. It appears for the first time in the 1970s. The subject appears mostly in the 8th grade. Students are at the age of 14 for the entire investigation period. The theme is always restricted to the area of Near and Middle East. Islam is presented as a cultural and environment-force in the orient. The contents of the theme "Islam" are always very short, and in total, the topic is formulated too generally. Such sparse information can lead to misunderstanding.

EDUCATIONAL/RELIGIOUS TOOLS

100. European Commission, *Organisation of school time in Europe*. Primary and secondary general education 2014/15 school year, Eurydice, Facts & Figures, pp. 45. www.eacea.ec.europa.eu/education/Eurydice/documents/facts_and_figures/school_calendar_EN.pdf

101. *Journal of Religion in Europe*, edited by Kocku von Stuckrad, University of Groningen, and Titus Hjelm, University College London. 2014, vol. 7, in 4 issues, print + electronic editions – www.brill.com/jre - The peer-reviewed *Journal of Religion in Europe* (JRE) provides a forum for multi-disciplinary research into the complex dynamics of religious discourses and practices in Europe, both historical and contemporary. The journal's underlying idea is that religion in Europe is characterized by a variety of pluralisms. There is a pluralism of religious communities that actively engage with one another. Additionally, there is a pluralism of societal systems, such as nations, law, politics, economy, science, and art, all of which interact with religious systems. There is also a pluralism of scholarly discourses, including religious studies, legal studies, history, anthropology, sociology, philosophy, and psychology, that are addressing the religious dynamics involved. JRE encourages new research that responds to the changing European dimension of social and cultural studies regarding these pluralisms.

102. *Science of Religion* . *Abstracts and Index of Recent Articles*, edited by Katja Triplett, University of Marburg. 2014, vol. 38, in 4 issues - http://www.brill.com/sites/default/files/religious_studies_catalog.pdf - The objective of *Science of Religion* is to provide a systematic bibliography of articles which contribute in various ways to the academic study of religions. This in turn is intended to facilitate the work and international collaboration of all scholars working in this field. The abstracts published in *Science of Religion* are drawn from a wide range of journals in various languages and reflect a range of contributory or complementary disciplines. The list of periodicals consulted is reviewed regularly and suggestions for improvement are welcomed. Science of Religion does not seek to appraise or criticise the contents of any articles. Nor does it endorse any of the religious standpoints or agendas referred to in the articles abstracted. In all cases the individual authors are responsible for their own opinions and any reference to these opinions should take account of the complete article in the original source. *Science of Religion* is published by Brill with the support of the International Association for the History of Religions (IAHR)

103. *Signposts - Policy and practice for teaching about religions and non-religious world views in intercultural education,* Editions du Conseil de l'Europe, Strasbourg, Sept 2014 **-** http://book.coe.int - How can the study of religions and non-religious world views contribute to intercultural education in schools in Europe? An important recommendation from the Committee of Ministers of the Council of Europe [Recommendation CM/Rec(2008)12 on the dimension of religions and non-religious convictions within intercultural education] aimed to explain the nature and objectives of this form of education. *Signposts* goes

much further by providing advice to policy makers, schools (including teachers, senior managers and governors) and teacher trainers on tackling issues arising from the recommendation. Taking careful account of feedback from education officials, teachers and teacher trainers in Council of Europe member states, *Signposts* gives advice, for example, on clarifying the terms used in this form of education; developing competences for teaching and learning, and working with different didactical approaches; creating "safe space" for moderated student-to-student dialogue in the classroom; helping students to analyse media representations of religions; discussing non-religious world views alongside religious perspectives; handling human rights issues relating to religion and belief; and linking schools (including schools of different types) to one another and to wider communities and organisations. *Signposts* is not a curriculum or a policy statement. It aims to give policy makers, schools and teacher trainers in the Council of Europe member states, as well as others who wish to use it, the tools to work through the issues arising from interpretation of the recommendation to meet the needs of individual countries. *Signposts* results from the work of an international panel of experts convened jointly by the Council of Europe and the European Wergeland Centre (Oslo), and is written on the group's behalf by professor Robert Jackson. http://www.theewc.org/news/view/signposts.for.intercultural. education/

104. **La morale à l'école,** numéro hors-série d' *Enseignement catholique actualités*, juillet 2014, 32pp – Dossier à plusieurs mains et facettes, qui invite les enseignants des institutions catholiques de France à relever le défi du projet d'« enseignement moral et civique », élaboré par le Ministère national, et dont l'introduction aux programmes officiels est prévue à la rentrée 2015. Ce hors-série – « qui offre des éclairages très riches d'experts de différents horizons » (Claude Berruer) – est à associer au document *École catholique et formation morale*, publié en avril 2014, qui fait référence en ce qui concerne les principes-clés de la conception catholique de la dimension morale de la vie. Ce texte d'orientation, proposé à l'ensemble des acteurs concernés (directeurs diocésains, chefs d'établissement, responsables de la formation des enseignants, enseignants des différentes disciplines, parents d'élèves…) est disponible sur le site www.enseignement-catholique.fr , tandis qu'une version papier, enrichie d'une trentaine de fiches thématiques et opératoires, sera édité par le Secrétariat général ce novembre 2014.

105. Anne-Sylvie BOISLIVEAU*, **Le Coran par lui-même**. Vocabulaire et argumentation du discours coranique Autoréférentiel,* Brill 2013, 450 pp - http://www.brill.com/sites/default/files/religious_studies_catalog.pdf - In *Le Coran par lui-même*, Anne-Sylvie Boisliveau provides a ground-breaking analysis of the way the Qurʾān is the architect of its own image. Far from being a flat text, the Qurʾān uses carefully chosen vocabulary, rhetorical tools and argumentation to direct the image that listeners or readers will then have in mind. A close analysis of its self-referential vocabulary shows that the Qurʾān describes itself as a Scripture "in a Judeo-Christian style" which communicative function is stressed. By a triple discourse (on divine actions, on previous Scriptures such as the Bible and on prophet hood), the Qurʾān grants itself the monopoly of divine authority through revelation and pushes the listener/reader into a decisive submission.

Forthcoming events ● Calls for paper

IT – **Master Interuniversitario in Studi su l'Islam d'Europa,** organizzato in 3a edizione 2014-2015 dal FIDR (Forum internazionale Democrazia e Religioni, diretto dal prof. R. Mazzola) in collaborazione con un pool di università del Nord Italia (Piemonte orientale, Insubria, Statale di Milano, Cattolica di Milano, Statale di Padova), con sede all'università di Padova, sotto la direzione del prof. V. Pace. Le principali aree tematiche del Master : Storia, antropologia e sociologia dell'islam - La cornice giuridica e istituzionale europea e l'islam - La religione islamica, i suoi fondamenti e le sue diverse tendenze - L'islam nello spazio pubblico europeo - Intercultura, identità e appartenenza - Territorio e ricerca sociale - Islam e processi di globalizzazione. Politica ed economia - Competenze linguistiche: Arabo – Italiano. Per informazioni: roberto.mazzola@ip.unipmn.it

UK - **International Conference on Communication** - Centre for Research in Social Sciences and Humanities (Leeds, West Yorkshire, UK Venue: tbc 1-2 November 2014. Fee: GBP 180) is inviting papers for Conference on communication. Papers are invited for the following panels: Media communication - Journalism practices - Communication on Internet - Political communication - Communication of values - Intercultural communication - Cultural events as a form of communication - Dance and communication - Film and communication - Communication of values in the EU - Communication policies of the EU - Communication and identities - Communication of gender identities - Communication and discrimination - Religious communication and interfaith dialogue - Communication and globalisation. Info: www.socialsciencesandhumanities.com. Submissions of abstracts (up to 500 words) to Dr Martina Topić (martina@socialsciencesandhumanities.com) by 1st Oct 2014.

FR - **Cultures jeunes et quêtes de sens**. Nouvelles dynamiques spirituelles et enseignement du fait religieux, organisé par l'IFER, Dijon, 17-19 Novembre 2014 - Croyances, valeurs, quêtes de sens et d'identité, pratiques de bien-être et de santé, nouvelles tribus et « communautés »**...** Plus que jamais, le vaste domaine du « religieux/spirituel » se trouve actuellement en pleine transformation, si bien qu'on ne sait même plus comment le nommer exactement ni encore moins délimiter ses frontières. Des évolutions qui sont particulièrement fortes chez les jeunes, et d'autant plus interrogeantes pour les adultes en responsabilité éducative, qui ont du mal à pénétrer les univers changeants de la génération Y et de ses successeurs. Programme et intervenants de la session nationale: http://ens-religions.formiris.org/userfiles/files/espacecom/A4-sessionsntle2014triptyqueV3.pdf

UK – **Religion and Belief in British Public Life** - The Commission has been convened by the Woolf Institute, Cambridge, and would welcome your views on the topics with which it is dealing, as outlined in the consultation document at http://www.corab.org.uk/national-consultation.

FR - **Institut européen en sciences des religions**, Paris. Programme 2014-2015 des cours du soir et journées de formation en sciences religieuses, organisés dans le cadre de formation continue de l'EPHE: http://www.iesr.ephe.sorbonne.fr/ index7060.html 1) *Liste des journées de formation* : - Introduction a l'islam - Religions : les mots pour en parler - Laïcité et pluralisme religieux 2) *Liste des cycles de cours du soir* : - Les courants du judaïsme - La religion des Gaulois - Partir en pèlerinage : permanences et renouveaux – Jansénisme - Les religions dans les relations internationales - Les religions et la Grande Guerre - Le texte prophétique sous l'angle de l'analyse littéraire - Les mouvements prophétiques du renouveau dans l'Antiquité classique et tardive. Du judaïsme et du christianisme à l'islam - *La Passion selon Jean* de J.-S. Bach - L'art bouddhique birman - Talmud, mystique juive, et notion d'inconscient avant la lettre - Genèse et psychanalyse.

USA - **Institute for Research in the Humanities**, **Robert M. Kingdon Fellowship** for 2015-2016. Application Information Deadline: Saturday, November 1, 2014 - The Institute for Research in the Humanities will offer 2-3 Robert M. Kingdon Fellowships to be awarded to a scholar from outside the University of Wisconsin-Madison for 2015-2016. Robert M. Kingdon, a distinguished historian of early modern Europe, generously donated funds to the IRH to support scholarly research in historical, literary, and philosophical studies of Judeo-Christian religious traditions and their role in society from antiquity to the present, broadly understood. Projects may focus on any period from antiquity to the present, on any part of the world, and in any field(s) in the humanities. Projects may range widely or focus on a particular issue. They may explore *various forms of Jewish and/or Christian traditions*; the interaction of one or both of these religious traditions with other religious traditions; and/or the relationship of one or both of these religious traditions to other aspects of society such as power, politics, culture, experience, creativity, nationality, cosmopolitanism, gender, sexuality, etc. Projects that incorporate consideration of religion's interaction with society are especially welcome. The Institute accepts applications from senior scholars as well as young scholars with research projects that are well advanced. Applicants must be in possession of the Ph.D. or Th.D. at the time of application; we will not accept applications from graduate students expecting to have the degree by the beginning of the academic year. Independent scholars with the Ph.D. or Th.D. are eligible to apply. Faculty members at the University of Wisconsin-Madison are not eligible for the fellowship. Projects to revise the doctoral dissertation should involve substantial expansion, new research, and/or new conceptual frameworks; the proposal should clearly explain how the project relates to the dissertation. - For more information or to apply, please visit the Institute's website at http://irh.wisc.edu or contact Ann Harris, Assistant to the Director: awharris2@wisc.edu mailto: awharris2@wisc.edu>

CA – **Religiologiques**, revue de sciences humaines éditée par l'Université de Montréal, Québec. Appel à contribution sur le thème « Religion, droit et l'État ». Voir infos e conditions in *Calenda*, publié le lundi 04 août 2014, http://calenda.org/295251.

UK - **Sociology of Religion: Foundations and Futures** - Sociology of Religion Study Group (Socrel) Annual Conference www.socrel.org.uk : Tuesday 7 – Thursday 9 July 2015 hosted by Kingston University London, High Leigh Conference Centre, Hoddesdon, Hertfordshire, UK - http://www.cct.org.uk/high-leigh/introduction

IT - **Nova Religio: The Journal of Alternative and Emergent Religions**. The next special issue on the theme *New Religious Movements and the Visual Arts* will be guest-edited by Massimo Introvigne. He may be contacted at maxintrovigne@gmail.com. Abstracts of about 150 words and a short CV (no more than two pages) should be submitted to Introvigne at the email address above by 20 September 2014 in order to elicit his feedback. Papers should be submitted to Introvigne no later than 15 January 2015. Abstracts and papers should be saved as Word .doc or .docx files. The preferred length of articles is around 7,000 words, including endnotes, with a maximum length of 10,000 words including endnotes.

CHINA – **Review of Religion and Chinese Society.** Since the late twentieth century, religion in its varied forms has come to play an increasingly visible and dynamic role in Chinese society. Many religious traditions have revived their activities and organizations and rebuilt their temples, mosques, and churches. Although religious revival may be an inevitable aspect of great social, economic, and political transformations, many people perceive a moral and spiritual crisis in China today. This crisis is becoming a focus for many people who are concerned about the future of China and, to some degree, the future of our globalizing world. The way to a better future for China is through political, economic, and social reforms, whereas the foundation of a better future for China is believed by many people to be a spiritual renewal. While religion in China is rising and diversifying amid rapid social changes, it has attracted the growing interest of scholars, journalists, policy makers, businesspeople, and the general public. Meanwhile, we have seen significant in the social scientific study of religion in Chinese societies since the beginning of the twenty-first century. In response to this growing field, we are excited to launch *Review of Religion and Chinese Society*. For the purposes of this journal, "religion" is understood in the broadest sense, including various spiritual and meaning-making systems of beliefs and practices; and "Chinese society" includes the societies of mainland China, Taiwan, Hong Kong, and Macau, and Chinese diaspora communities through-out the world. The journal also welcomes studies that compare religion in Chinese society to religion in other societies. http://www.brill.com/products/journal/review-religion-and-chinese-society

UK - **Beyond Insider Outsider Binaries: New Approaches in the Study of Religion** (working title), edited by: George Chryssides (Research Fellow in Contemporary Religion, Birmingham), Stephen Gregg (Lecturer in Religious Studies).
● *Volume Abstract* - It has become clear that binary notions of religious belonging, based upon narrow views of religion as a monolithic category of participation, are no longer tenable within the Study of Religion. Similarly, recent scholarship has emphasised a relational approach to engagement with religious communities and individuals, critiquing previous conceptions of scholastic objectivity and participation. However, much pedagogy and research about religion and religions still uses insider and outsider categories uncritically. As methodology within the study of religion - and particularly the study of everyday religion - has developed in the last decade, a more nuanced understanding of what it means to be an insider or outsider is needed. Indeed, this focus upon the performance of everyday religious lives must lead to a re-evaluation of 'what religion is', thus complicating issues of situation and approach to religion and religious communities. In so doing, we complicate the associated relationships religious practitioners and scholars have with these religious individuals and communities. Quite simply, when we re-negotiate 'what religion is' and 'what religious people do', with the subsequent challenging of sacred/profane dichotomies, we create a landscape where structured and restrictive notions of 'insideness' or 'outsideness' may no longer apply.
● *Call for Chapters* - The editors seek high quality original scholarship from a variety of international and multi-thematic and multi-disciplinary approaches to the study of religion in contemporary contexts. Chapters may be related to a particular religious community or tradition, or may focus upon a particular issue or methodological approach. Chapters should be 8,000-10,000 words in length. Examples of particular issues relevant to insider/outsider debate may include, but are not limited to: • *Teaching and researching religion 'after the world religions paradigm'* • *Sociological approaches to membership of religious communities • Ethnographic issues for researchers in relation to religious communities • Particular issues in researching controversial or problematic host communities • Contested religious identities within and between religious movements • Complicated processes of joining or leaving religious communities – converts, seekers, leavers and apostates. • Theoretical and methodological approaches within the Study of Religion • Public discourse on religious belonging and identity.*
● *Deadline*: Potential contributors should email GDChryssides@religion21.com or s.gregg@wlv.ac.uk with a title, 250 word abstract, and 250 word personal profile, including institution affiliation and research profile, before 1st November 2014. It is anticipated that final chapter submissions will be required by 1st September 2015.

FR – **Rire et religions**. Appel à communications pour le colloque annuel de l'AFSR en partenariat avec l'Institut Européen Emmanuel Levinas, qui se tiendra les lundi 2 et mardi 3 février 2015, à l'IRESCO, 59-61 rue Pouchet, 75 849 Paris et à l'Institut Européen Emmanuel Levinas, 6 bis rue Michel Ange 75 016 Paris. Parmi les thèmes que l'AFSR aimerait aborder à l'occasion de ce colloque, signalons de manière non exhaustive :
* Rire et modernité religieuse ; rire et distance réflexive
* Rire et transgression ; rire et morale ; sacrilège, blasphème, tabous etc.
* Rire et violence ; rire et persécution ; rire et controverse
* Le rire dans les pratiques, cultes, rites religieux, rire et possession
Les propositions d'environ 2500 signes sont à envoyer avant la fin d'octobre 2014 à l'une des adresses : Frédéric Gugelot (Univ. de Reims/CEIFR), frederic.gugelot@univ-reims.fr ; Paul Zawadzki (Univ. Paris1/GSRL) paul.zawadzki@orange.fr

UK - BRAIS - British Association for Islamic Studies - 2015 Conference Call for Papers - **Second Annual Conference:** Monday 13 – Wednesday 15 April 2015, Senate House, University of London. Pre-arranged panels are particularly welcome on themes within the subject, such as: Qur'anic Studies - Law - History, Medieval and Modern - Philosophy and Theology - Intellectual History - Spirituality - History of Art - History of Science - Diversity within Islam - Economics and Finance - Education - Gender Studies - Islam in the Media - Human Rights - Interreligious Relations - Muslims in Britain/Europe/the West - Islam in Asia and Africa. http://www.brais.ac.uk/annual-conference/2015-call-for-papers/